

THE  
MISSIONARY DISTRICT OF THE PHILIPPINES



FORTY-SEVENTH ANNUAL CONVOCATION

HELD AT

CATHEDRAL HALL  
CATHEDRAL HEIGHTS  
QUEZON CITY

1965

## **STATEMENT**

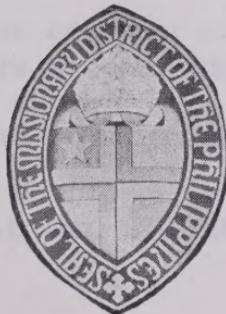
This District was established in 1901. No Convocations were held in 1902, 1905, 1916, 1919, 1920, 1922, 1925, 1926, 1932, 1935, 1942, 1943, 1944, 1945, 1946, 1947, 1950. Two Reports were published in 1918. This is the 49th Annual Report and records the 47th Annual Convocation.

THE  
**FORTY-NINTH ANNUAL REPORT**

OF THE

**PHILIPPINE EPISCOPAL CHURCH**  
(Missionary District of the Philippines)

FOR THE YEAR ENDING  
DECEMBER 31, 1964



QUEZON CITY

1965

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6026

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1965

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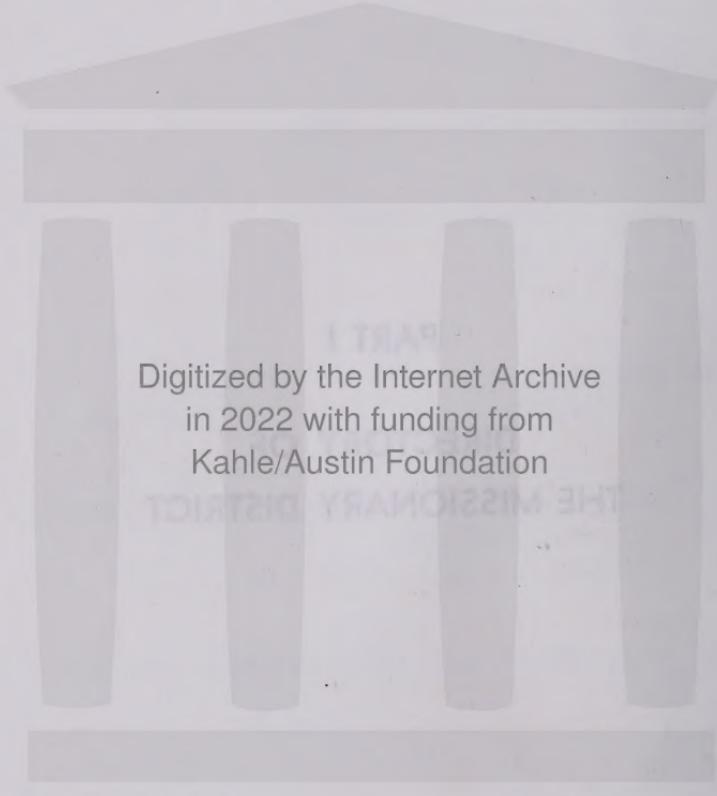
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# PART I

## DIRECTORY OF THE MISSIONARY DISTRICT



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# **THE MISSIONARY DISTRICT OF THE PHILIPPINES**

**COMPRISING THE PHILIPPINE ARCHIPELAGO**

**Population (1959) 27,455, 799**

**Area 115,026 square miles**

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## **A. OFFICERS**

### **BISHOP**

The Rt. Rev. Lyman Cunningham Ogilby, D.D.

### **SUFFRAGAN BISHOPS**

The Rt. Rev. Benito C. Cabanban, D.D.

The Rt. Rev. Edward G. Loñgid, D.D.

### **SECRETARY**

The Rev. Lester L. Westling, Jr. ..... Manila

### **ASSISTANT SECRETARY**

The Rev. Benjamin Boteñgan ..... Manila

### **TREASURER**

Mr. George Lo ..... Quezon City

### **CHANCELLOR**

The Honorable James Madison Ross..... Manila

### **REGISTRAR**

Mr. Diego Villanueva ..... Quezon City

## B. COMMITTEES

1965

### COUNCIL OF ADVICE

The Very Rev. W. S. Mandell, <i>President</i>	Mr. Simon Aquino
The Rev. Canon Ramon Alipit, <i>Secretary</i>	Mr. Rodolfo Dumo
The Very Rev. Ezra S. Diman	Mr. George Main
The Rev. H. S. Sham	Mr. Eugene Pucay

### BOARD OF EXAMINING CHAPLAINS

The Rev. Richard R. Over, <i>Chairman</i>	The Rev. George C. Harris
The Rev. James L. Gill, <i>Secretary</i>	The Rev. Alejandro R. Tauli
The Rev. James Bawayan	The Rev. George Zabriskie

### CONSTITUTION AND CANONS

The Rev. W. Roland Foster, <i>Chairman</i>	Mr. Matthew Capalao
The Rt. Rev. Benito Cabanban	Mr. Blaine Holliman
The Rev. Canon Ramon Alipit	Mr. Hobart Liwaliw
The Rev. Manuel O. Kiley	Mr. Mauro Rodriguez
	Mr. Bonifacio Somebang

### FINANCE

Mr. William C. Councill, <i>Chairman</i>	Mr. W. M. Porterfield
Mr. George Lo	Mr. William H. Quasha
Mr. Eduardo L. Claudio	Mr. Ty Huy Guan
Mr. Robert J. Meyer	

### CHRISTIAN EDUCATION

The Rev. David Bacayan, <i>Chairman</i>	Mrs. Sofia Bacauden
Miss Wong Yok Wing, <i>Secretary</i>	Mrs. Ezra S. Diman
The Rev. James Bawayan	Miss Bernice K. Jansen
The Rev. James L. Gill	Mrs. Richard R. Over
The Rev. Richard C. Hall	Mr. Resurreccion Boteñgan
The Rev. Archie C. Stapleton	

### MISSION SCHOOLS

Mr. Resurreccion Boteñgan, <i>Chairman</i>	The Rev. Lester L. Westling, Jr.
The Rev. David Bacayan	Miss Constance Bolderston
The Rev. George C. Harris	Mr. Raphael Rodriguez
The Rev. Archie C. Stapleton	

### YOUNG PEOPLE'S WORK

The Rev. Richard C. Hall	Mr. Moises Codangos
The Rev. Gabriel Dimanche	Mr. Jacob Cheng
Miss Constance Bolderston	Mr. Joseph Chin
Miss Ursula Bangaan	Mr. Hingwah Leung
Miss Wong Yok Wing	Mr. Paul Lo
Mr. Carlos Cabanban	Mr. David Longid

## COLLEGE WORK

The Rev. James L. Gill, *Chairman*  
The Rev. Benjamin Botenigan  
The Rev. Geoffrey Dongalen

Miss Geraldine Zabala  
Mr. Frank Loñgid  
Mr. Warren Luyaben

## JOURNAL

The Secretary  
The Assistant Secretary  
Miss Helen Boyle

## THE PHILIPPINE CHRONICLE

Mr. William C. Councell, *Editor*  
The Rev. J. Albert Dalton  
The Rev. Gabriel Dimanche

The Rev. Lester L. Westling, Jr.  
Miss Helen Boyle  
Mr. Chang Yuan Tung,  
*Photographer*

## THE ANGLICAN CHURCHMAN

### *Editorial Staff*

The Rev. Richard R. Over, *Editor*  
The Bishop, *Associate Editor*  
The Rev. Francis Daoey  
Mrs. Richard R. Over  
Mr. Resurrecion Botenigan  
Mr. George Gewan

### *Correspondents*

The Rev. Virgilio Balanza  
The Rev. Sancho Gaerlan  
Miss Helen Boyle  
Mr. Nicomedes Alipit

## COMMISSION ON TRANSLATIONS

The Rt. Rev. Benito Cabanban, *Chairman*  
The Very Rev. W. S. Mandell  
The Rev. James L. Bawayan

The Rev. George C. Harris  
The Rev. Alejandrino F. Rulite  
The Rev. Frank J. Terry

## LITURGICS

The Rev. H. Ellsworth Chandlee, *Chairman*  
The Rev. Robert L. Loñgid, *Secretary*  
The Rt. Rev. Benito Cabanban

The Rev. Gabriel Dimanche  
The Rev. W. Roland Foster  
The Rev. Anthony Sagalla

## EVANGELISM

### *Northern Philippines*

The Rt. Rev. Edward G. Loñgid  
The Rev. Sancho Gaerlan  
The Rev. Manuel Lumpias  
Mr. Ignacio Dao-as  
Mr. Ignacio Marrero

### *Southern Philippines*

The Rev. George C. Harris  
The Rev. Frank J. Terry  
Mrs. Dolores Laconico  
Mr. Francisco Bugayong, Sr.  
Mr. Rodolfo Dumo

### *Central Philippines*

The Rev. James L. Gill  
The Rev. James Kollin  
The Rev. Richard R. Over  
The Rev. Lester L. Westling, Jr.  
Mr. Galo Wegan

## STEWARDSHIP AND APPORTIONMENT

### *Northern Philippines*

The Rt. Rev. Edward G. Loñgid  
The Rev. Alejandro R. Tauli  
Mr. Timothy Chaokas  
Mr. Simon Aquino

### *Southern Philippines*

The Rev. Virgilio Balanza  
The Rev. Pablo Moiket  
Miss Alice Cawley  
Mr. Rodolfo Dumo  
Mr. Jorge Gamit

### *Central Philippines*

Mr. William C. Councell  
Mr. Hingwah Leung  
Mr. John L. Manning  
Mr. Matias Salvador  
Mr. Galo Wegan

## MEDICAL SCHOLARSHIPS

The Bishop, *Chairman*  
The Rev. J. Albert Dalton  
Dr. John Alipit  
Dr. Prospero Ma. Oreta

Miss Bienvenida Alonzo  
Miss Helen Boyle  
Miss Virginia Hebbert

## SCHOLARSHIPS FOR CHURCH GIRLS

Miss Constance Bolderston, *Chairman*  
Miss Bienvenida Alonzo, *Secretary*  
Mrs. Vicenta L. Ty, *Treasurer*  
Mrs. Ezra S. Diman  
Mrs. H. Benton Ellis  
Miss Virginia Hebbert

Miss Bernice K. Jansen  
Miss Helen LeFebre  
Mrs. Richard R. Over  
Mrs. Frank J. Terry  
Mrs. Lester L. Westling, Jr.

## MEN'S SCHOLARSHIPS

The Rev. George Zabriskie, *Chairman*  
The Rev. Benjamin Boteñgan, *Secretary*  
The Rt. Rev. Benito C. Cabanban  
The Rev. H. Benton Ellis  
The Rev. James L. Gill

Mr. Nicomedes Alipit  
Mr. Resurreccion Boteñgan  
Mr. Cyril Busacay  
Mr. William C. Councell  
Mr. Alexander Sumedca

## C. LAY DELEGATES TO CONVOCATION

### *Abatan, St. Simon's Mission:*

Mr. Marcelo Aquisio

### *Acoje, Holy Family Mission:*

Mr. Tomas Masedman  
Mr. Juan Verzola

### *Bagnen, St. Gregory's Mission:*

Mr. Cayetano Diosan  
Mr. Gregorio Padua

### *Baguio, Parish of the Resurrection:*

Mrs. Carmen Aligo  
Mr. Gregorio Aligo  
Mrs. Amy Daodao  
Mr. Galo Weygan

### *Baguio, St. Nicholas' Chapel, Brent School:*

Mr. Rafael B. Rodriguez  
Miss Blandina Salvador

### *Balatoc, St. Andrew's Mission:*

Mr. Conrado Balantis  
Mr. Juan Sabawil  
Mr. William Wailan

### *Balbalasang, St. Paul's Mission:*

Mr. Manuel Balingdan  
Mr. Osmeña Lingayo  
Mr. Lloyd Tangbawan

### *Bañgan-an, St. Matthew's Mission:*

Mr. Paul Bacdayan  
Mr. Mateo Bawayan

### *Besao, St. Benedict's Mission:*

Mr. Simon Aquino  
Mr. Alfonso Belinan  
Mr. Jacinto Bumas-ang

### *Bontoc, All Saints' Parish:*

#Mr. Martin Cofulan  
Mr. Andrew D. Daiwey  
Mr. Harry Fulangen

### *Bontoc, All Saints' Missions:*

Mr. Ernest Dapig  
Mr. Benedict Odsey

### *Cotabato City, St. Vincent's Mission:*

Mr. Felipe Ando  
Mr. Diosdado Amando

### *Kabacan, Cotabato:*

Mr. Peter Meling

### *Kapañgan, St. Andrew's Mission:*

Mr. Edgar Ganañgan  
Mr. Embert Saidro  
Mrs. Tomasa Saidro

### *La Trinidad, Epiphany Mission:*

Mr. Andrew Bagsiao  
Mr. Resurreccion Boteñgan  
Mrs. Salome Generosa

### *Lepanto, St. Alban's Parish:*

Mrs. James Durham  
Mr. Benvenido Galas  
Mr. Eusebio Plaza

*Lon-oy, Holy Nativity Mission:*

Mrs. Francisca Diza  
Mr. Segundo Supaña

*Manila, Emmanuel Mission:*

Mr. Anacleto Doñgalen  
Mr. Stephen Estangki

*Manila, Holy Trinity Parish:*

Mr. D. F. Elliott  
Mr. William Quasha  
Mrs. L. E. Totten  
Mrs. R. W. Wheeler

*Manila, St. Peter's Parish:*

\*Mr. William M. Padua  
\*Miss Wong Yok Wing  
Mr. Henry Yam

*Manila, St. Stephen's Parish:*

Miss Ang Siu Cham  
Mrs. Josephine Liu  
Mr. Martin Tanhuanco  
Dr. Lim Tuong Su

*Nalkan, St. Margaret's Mission:*

Mr. Cornelio Gasa

*Nañgi, St. Andrew's Mission:*

Mr. Jorge Gamit  
Mr. Alonzo Gunsi  
Mr. Felix Ramigoso

*Panabuñgen, St. Bede's Mission:*

Mr. Samuel Cosme  
Mr. Jacinto Pandoyos

*Quezon City, Cathedral of St. Mary and St. John*

Mr. Maximo Batong  
Mrs. Margaret Parkhurst

*Sagada, Parish of St. Mary the Virgin:*

Mr. John Baido  
Mr. Edmund Cangbay

Mr. Ignacio Dao-as  
Mr. Lucien Mangusan

*San Gabriel Missions:*

Mr. Nemecio Paredes

*Suyo, Corpus Christi Mission:*

Mr. Gaspar Godangan  
Mr. Pablo Taguindodo

*Tabuk, St. Thomas' Mission:*

Mr. Peter Allidem  
Mr. Alfredo Bañga-an  
Mr. Robert Osmeñgan

*Tadian, Mission of St. Michael and All Angels:*

Mr. Ignacio P. Marrero  
Mr. Leon Ngolaban  
Mr. Ignacio del Rosario

*Talifugo, St. Titus Mission:*

(No delegation)

*Upi, Parish of St. Francis of Assisi:*

Mr. Joel Cabanban  
Mr. Francisco Bugayong  
# Mr. Rodolfo Dumo  
Mr. Julian Mamaril

*Upi, St. Francis' Missions:*

Mr. Teodoro D. Aquino  
Mr. Orlando Bansigan  
Mr. Alfonso Palao

*Zamboanga, Holy Trinity Parish:*

Mr. Perfecto Arabe  
Mrs. Dolores Laconico

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# seated by resolution of this  
Convocation

\* only one session

## D. THE CLERGY

*Canonically resident in the Missionary District of the Philippines*

February 5, 1965

### THE BISHOP

The Rt. Rev. Lyman Cunningham Ogilby, D.D.

### THE SUFFRAGAN BISHOPS

The Rt. Rev. Benito C. Cabanban, D.D.

The Rt. Rev. Edward G. Loñgid, D.D.

### PRIESTS

The Rev. Alejandro G. Abad  
The Rev. Richard A. Abellon  
The Rev. Edmund B. Accos  
The Rev. Peter Alangui  
The Rev. Canon Ramon A. Alipit  
The Rev. Eduardo G. Anosan  
The Rev. Rufino Aquino  
The Rev. Magdaleno Bacagan  
The Rev. David Bacayan  
The Rev. Luke F. Bagano  
The Rev. Virgilio Balanza  
The Rev. Jose N. Bangao, II  
The Rev. James L. Bawayan  
The Rev. Martin E. Bayang  
The Rev. Andrew A. Bayating  
The Rev. Simeon A. Beling  
The Rev. Valentin B. Biteng  
The Rev. Benjamin Boteñgan  
The Rev. H. Ellsworth Chandlee  
The Rev. James Copanut  
The Rev. LeRoy E. Cox  
The Rev. Augusto M. Cunning  
The Rev. J. Albert Dalton  
The Rev. Francis D. Daoey  
The Rev. Mario L. Dewey  
The Very Rev. Ezra S. Diman, S.T.D.  
The Rev. Gabriel Dimanche  
The Rev. H. Benton Ellis  
The Rev. W. Roland Foster, Ph.D.  
The Rev. H. Floyd Freeston  
The Rev. Sancho A. Gaerlan  
The Rev. Lorenzo R. Garcia  
The Rev. Ernesto Gawili  
The Rev. Bernard Ged-ang

Priests (Cont'd.)

The Rev. James L. Gill  
The Rev. Alfred L. Griffiths, D.D.  
The Rev. George W. Hall, Jr.  
The Rev. Richard C. Hall  
The Rev. George C. Harris  
The Rev. Paul Hartzell (Retired)  
The Rev. Robert B. Hibbs  
The Rev. William C. Houghton  
The Rev. Henry W. Kiley  
The Rev. Manuel O. Kiley  
The Rev. James B. Kollin  
The Rev. Isabelo B. Lacbawan  
The Rev. Thomas B. Lingayo  
The Rev. Alfred G. Lomeng  
The Rev. Robert L. Loñgid  
The Rev. Manuel C. Lumpias  
The Very Rev. Wayland S. Mandell, S.T.D.  
The Rev. Constancio B. Mañguramas  
The Rev. Charles R. Matlock, Jr.  
The Rev. Pablo Moiket  
The Rev. Conrad W. Myrick  
The Rev. William F. Norton  
The Rev. Richard R. Over  
The Rev. Placido E. Palmejar  
The Rev. Gregorio G. Pangwi  
The Rev. George O. Panisigan  
The Rev. Robert Pekas  
The Rev. Gabriel Pogeyed  
The Rev. Stanley L. Reynolds  
The Rev. Alejandrino F. Rulite  
The Rev. Theodore T. Saboy  
The Rev. Andrew G. Sacuy-ap  
The Rev. Anthony O. Sagalla  
The Rev. Paul Sagayo  
The Rev. Bautista Sapaen  
The Rev. Stuart A. Schlegel  
The Rev. H. S. Sham  
The Rev. Juan B. Sicwaten  
The Rev. Felicito L. Songgadan  
The Rev. Archie C. Stapleton, Jr.  
The Rev. Braulio G. Tade  
The Rev. George A. Tamking  
The Rev. Alejandro R. Tauli  
The Rev. Frank J. Terry  
The Rev. Narciso V. Ticobay  
The Rev. Henry G. Umañgil  
The Rev. Marcus M. Wangdali  
The Rev. H. J. Wei (Retired)  
The Rev. William G. Weinhauer  
The Rev. Lester L. Westling, Jr.  
The Rev. Samuel Wu  
The Rev. George Zabriskie, II

## **DEACONS**

The Rev. Mauro L. Damian  
The Rev. Francis D. Daytec  
The Rev. Ricardo Deleso  
The Rev. Geoffrey Dongalen  
The Rev. Henry Hakcholna  
The Rev. Juanito Layag  
The Rev. Michael Pangwi  
The Rev. Artemio Zabala

## **DEACONESSES**

Evelyn May Ashcroft  
Mary E. S. Dawson (Retired)  
Margaret Routledge (Retired)

— O —

## **RESTORATION TO THE SACRED PRIESTHOOD**

Harry Taylor Burke

September 1, 1964

## **LETTERS DIMISSORY ACCEPTED**

**NONE**

## **LETTERS DIMISSORY ISSUED**

The Rev. Harry Taylor Burke, Presbyter, to the  
Ecclesiastical Authority of the Diocese of Tennessee

September 1, 1964

## **LICENSED TO OFFICIATE**

The Rev. Neunert F. Lang, Priest, Chaplain USAF	July	23, 1964
The Rev. H. Benton Ellis, Priest	November	16, 1964
The Rev. Jabez Leslie Bryce, Priest	November	16, 1964

## **ORDINATIONS TO THE DIACONATE SINCE THE LAST CONVOCATION**

Peter Alangui .....	February	1, 1964
Rufino Aquino .....	February	1, 1964
Francis Daoey .....	February	1, 1964
Francis Daytec .....	May	22, 1964
Ricardo Deleso .....	May	22, 1964
Geoffrey Doñalen .....	May	22, 1964
Henry Hakcholna .....	May	22, 1964
Michael Pangwi .....	May	22, 1964
Mauro Damian .....	July	5, 1964
Juanito Layag .....	November	14, 1964

**ORDINATION TO THE PRIESTHOOD SINCE THE  
LAST CONVOCATION**

Frank Jeffrey Terry .....	February	1, 1964
Ernesto Gawili .....	June	11, 1964
Bernard Ged-ang .....	July	13, 1964
Francis Daoey .....	December	5, 1964
Peter Alangui .....	December	12, 1964
Rufino Aquino .....	December	12, 1964

**CANDIDATES FOR HOLY ORDERS**

Aquilino Dongalen .....	August	18, 1960
Avelino Baguyos .....	September	27, 1962
Alexander Pa-atan .....	December	12, 1963

**POSTULANTS FOR HOLY ORDERS**

Romualdo Bayang .....	September	18, 1962
Fernando Lagasca .....	September	18, 1962
Theodore Ticobay .....	September	18, 1962
Alejandro Geston .....	March	23, 1964
Andrew Kiley .....	March	23, 1964

**LAY READERS**

Jose Accos	Philip Estangki
John Agayo	Christopher Fesway
Melecio Alibcag	Andrew Fiagoy
Felipe Ando	Juan Kodangos
John Angpeo	Richard Lebeng
Theodore Arciso	George Lo
Nicolas Atinor	Thomas Lomaban
Francisco Ayban	Pedro Lorenzo
Jose Balanon	George Manegway
Bernard Balansi	Maximiano Mapile
Epifanio Bello	Alejandro Martin
Eusebio Botengan, Jr	Mamerto O. Martin
Alfredo Buma-a	Santiago Padalla
Frank Buting	Monroe Taclawan
Florencio Cadiogan	Miguel Talanay
Tito Cagayongan	Patricio Ullocan
Jose Capegan	Diego Villanueva
David Capuyan	Henry Yam
John Ciano	Edward Yapyapan
Andrew Daiwey	

## E. INSTITUTIONS

### BAGNEN

St. Gregory's School  
Mr. Cayetano Diosan

### BAGUIO

Brent School  
The Rev. A. L. Griffiths, Headmaster  
Easter School  
Mr. Eusebio Boteñgan  
Easter High School  
Mr. Resurreccion Boteñgan

### BALBALASANG

St. Paul's Memorial School  
Mr. Lloyd Tangbawan, Principal  
Dispensary  
Mrs. Anne Duñgo, R.N.

### BAÑGA-AN

St. Matthew's School  
Miss Virginia Malag

### BESAO

St. James' School  
The Rev. Alejandro R. Tauli

### BONTOC

All Saints' School  
Mrs. Sofia Bacuaden  
Outstation Schools  
Mrs. Sofia Bacuaden

### LA TRINIDAD

Epiphany Mission—Acupan School  
The Rev. William C. Houghton

### LON-OY

Dispensary  
Miss Agnes Macagne, R.N.

### MANILA

St. Stephen's High School  
Miss Constance Bolderston, Principal

### PANABUÑGEN

Kateñgan—St. Dunstan's School  
The Rev. Felicito Songgadan  
Dispensary

## QUEZON CITY

St. Andrew's Theological Seminary  
The Very Rev. Ezra S. Diman, III, Dean

St. Luke's Hospital  
Dr. Jose Y. Fores, Medical Director  
Mr. E. R. Montoya, Administrator  
Miss Bienvenida Alonzo, R.N., Superintendent of Nurses  
Mrs. Josefina Carreon, R.N., Principal, School of Nursing  
The Rev. J. Albert Dalton, Chaplain

St. Timothy's Dormitory  
The Rev. James L. Gill

Trinity College (Joint Council PECUSA-PIC)  
Dr. Arthur L. Carson, President

## SAGADA

St. Mary's School  
The Rev. Archie C. Stapleton, Jr., Principal

St. Theodore's Hospital  
Dr. Bene Paraso, Medical Director  
Miss Louise Reiley, R.N., Administrator and Superintendent of Nurses  
The Rev. Manuel O. Kiley, Chaplain

Convents  
Sisters of the Community of St. Mary  
Sisters of the Community of St. Mary the Virgin

Holy Child Orphanage  
Sisters of St. Mary the Virgin

## TADIAN

Dispensary  
Mrs. Maria Tamking, R.N.

St. Hilda's Training Center  
Deaconess Evelyn Ashcroft, Directress

## UPI

St. Francis High School  
The Rev. George C. Harris, Principal

Dispensary  
Mrs. Anne Dumo, R.N.

Convent  
Sisters of the Order of St. Anne

## ZAMBOANGA

Brent Hospital  
Dr. Esteban E. Marasigan, Medical Director

Good Shepherd School, Calarian  
The Rev. Stanley L. Reynolds

PART II  
CONVOCATION OF 1965



## JOURNAL OF PROCEEDINGS

THE FORTY-SEVENTH CONVOCATION OF THE PHILIPPINE  
EPISCOPAL CHURCH held at the Cathedral of Saint Mary and  
Saint John, Quezon City, R.P.

A. FEBRUARY 10, 1965—QUIET DAY conducted by  
The Rt. Rev. D. H. Nicholas Allenby, S.S.M.,  
Bishop of Kuching

B. FEBRUARY 11, 1965—THE CONVOCATION EUCHARIST

### THE BISHOP'S CONVOCATION ADDRESS

#### BUNDLES FOR BURNING

Here is another parable that he put before them: The kingdom of Heaven is like this. A man sowed his field with good seed; but while everyone was asleep his enemy came, sowed tares among the wheat, and made off. When the corn sprouted and began to fill out, the tares could be seen among it. The farmer's men went to their master and said, "Sir, was it not good seed that you sowed in your field? Then where have the tares come from?" "This is an enemy's doing", he replied. "Well then," they said, "shall we go and gather the tares?" "No," he answered; "in gathering it you might pull up the wheat at the same time. Let them both grow together till harvest; and at harvest-time I will tell the reapers, 'Gather the tares first, and tie it in bundles, for burning; then collect the wheat into my barn.'"

MATTHEW 13:24-30

From the Gospel for the 5th Sunday after Epiphany

The parable of the tares is peculiar to Matthew. Although the story of the tares has some similarity in wording to the parable of the Sower (Mark 4:26-29), which, like the parables of the Soils, the Mustard Seed, and the Leaven, are "Kingdom parables", this tare-wheat parable is only found in Matthew's gospel. As Jesus told this story, the parable suggests the impending coming of the Kingdom with its judgment, when the 'lord of the harvest'

will readily and easily redeem the good wheat of His sowing despite the weeds the enemy has sown in the hope of choking an abundant and profitable crop.

This story must have been very obscure to our Lord's listeners as the subsequent explanation (Matt. 13:36-43) seemed to be needed; and then like many Christians throughout the years who have pondered upon this parable and interpreted it in the light of Church life in their day, we may be misled by an allegorical exposition and miss the main point and central truth.

First, let us be sure of the ingredients of the story. Tares are certain kinds of darnel or weeds often found in fields of grain. The bearded darnel most resembles wheat; and the seeds, though often poisonous to human beings on account of parasitic growths in them, are sold as chicken feed. When harvest approaches and the tares can then be distinguished, women and children carefully weeded out the tares by hand.

Secondly, it is important to remember that the "time" of the parable is the time of the servants' question, "Sir, was it not good seed that you sowed in your field?" This was when the grain had headed out and the tares were recognized as weeds. We, of course, must not be misled by moving away from the timing in the parable and into unnecessary questions about what happened prior to the time of the parable or what would happen after the time of the parable. The Sower, of course, was the good God and He sowed only good seed; and He never had or never will have a part to planting evil. We need not bother about the planting of tares maliciously as this was not a method of revenge in our Lord's day and country.

Thirdly, we want to guard against interpreting this parable allegorically by reading into it policy statements pertaining to Church discipline. Let it be said that the field of grain is not the Church but the world of men; that the Kingdom is not the visible, organized Church but the Messianic Kingdom of Jewish expectation; that all men, wheat-like and tare-like, are to appear at the Judgment, not merely professing Christians; and that it wasn't until the time of Cyprian, Bishop of Carthage, d. 258, when this parable was first used to support theories of Church discipline. We can not ignore the historical setting in which Our Lord told the story and miss the point of His answer, "No, in gathering it you might pull up the wheat at the same time. Let them both grow together till harvest . . ."

Jesus, then, is teaching His disciples that the judgment which they momentarily expected, the separation of the sons of the Kingdom and the sons of the Evil One, shall surely come, not now, but at the end of the age, and that meantime the wicked shall continually spring up among the righteous. This is to be expected, and is to be borne with patience.

What truths do we find in this parable for us? How does this teaching of Jesus apply to our lives now?

(1) First, this parable confronts us with the *mystery of wickedness*. Why is there evil in our world of Manila, Masla, Madaymen, or Mirab; of school-teaching, school-going, school-administering, or school-financing; of land-tilling, land-titling, land-buying, or land-selling; of pensions, public service, politics, and parenthood? Why is there evil in our hearts—lowlander for highlander, national for missionary, clergy for laity, Filipino for Chinese, Anglican for Independiente? Why is there evil even in the church—partisan groups apparently organized to down their Christian opponents, sects and cliques endeavoring to gain control of church funds and ecclesiastical power, mission institutions pitted against brother institutions, parishes and missions too selfish and self-centered to be concerned about the needs of others, ministers of the Gospel “politicking” for high positions in the Church of Christ?

The mystery is not explained by this story of the tares and the wheat, but it is not evaded or ignored. “This is an enemy’s doing.” Wickedness is wicked, not an illusion or a dream or an imagined condition; it is false wheat in the field of human life. Wickedness is wicked—it exists, it is there, and it will be distinguished—it is not a “greenness” or “immaturity”; it will not pass away by itself or be blown off the stalk by a good breeze. It is alien, a demonism beyond mere human control and power, that corrupts the will. Christ draws the line of an irrepressible conflict.

How should we fight this battle in town and city, in school and farm, in government and family? How do we engage the wicked enemy in our selves and in our brothers? How do we overcome the wickedness in our Christian communities, congregations, and institutions? Our instinct is to pluck up the tares instantly. We propose to eradicate the wickedness, and perhaps even the wicked. But why should we quickly assume that the patience recommended in the story is unwise? Did Jesus summarily dismiss Judas? Are we always sure that apparent heresy is real heresy?

What makes us so sure that Igorot Anglicans, American Church subsidies, foreign missionary bishops, mission schools, church hospitals, and seminary liturgical traditions are all wheat; and that government schools, ecumenical services, salary scales, planned parenthood, farmer-priests, and Roman Catholic clergy are all tares?

(2) Secondly, this parable brings us face to face with our *self-righteousness*. Ivory soap claims to be 99-44/100% pure; and we like to believe, act, and speak as though we are at least as good as a piece of soap. We Episcopalians from Bontoc to Boston, be we teachers or priests, bookkeepers or bishops who are supported by the stewardship of others—many of whom we disdainfully classify with the tares—are quick to assume that we are the only wheat. Would we ourselves like to be “purged” from the church and from the fellowship of Christ? We are tares; only by a self-righteous pride could we claim to be a weedless field. “There go I, but for the grace of God.” Perhaps, as one expositor suggests, the more accurate comment might be,

"There I ought to go, for my despising of the grace of God." Surely all have sinned and have fallen short of the glory of God. We should be ruthless with the evil in ourselves—in our world, in our hearts, in "our" church—but cautious in our dealings with evil in others.

"Let them both grow together till harvest." This is the word from Our Lord, and it is the point of the parable. It is disastrous to try to achieve a "pure" church in which there are no sinners. Wheat or tares, wheat and tares, part wheat, part tare—our eyes and understanding are both short. We—members of the Philippine Episcopal Church—should be grateful to God's patience that He does not "liquidate" us.

(3) Meanwhile, now, for the present, today, while we have time, we should *trust* God. The mystery of evil is not mystery to Him, nor is His sovereignty usurped. He alone is the pure One—righteous in all His ways and the only One to confer righteousness. He is the Lord of heaven and earth; this is His world and His creation. It is in His field that both wheat and tares grow. There is a coming Judgment. "In bundles for burning" cannot be hardened into a dogmatic theology, but its truth cannot be ignored. God, the Good, does not elect some men for the fire, but He does not endlessly tolerate unholiness. He rules now and in the days to come.

#### THE FARMER'S MEN AND THEIR HARVEST

*Personnel:* During the course of this past year, ten candidates were ordered deacons: Peter Alangui, Rufino Aquino, Mauro L. Damian, Francis D. Daoey, Francis Daytec, Ricardo Deleso, Geoffrey O. Dongalen, Henry Hakcholna, Juanito Layag, and Michael Pangwi; and six deacons were ordered priests: Peter Alangui, Rufino Aquino, Francis D. Daoey, Ernesto Gawili, Bernard Ged-ang, and Frank Jeffrey Terry. We are pleased, indeed, to welcome to our field four experienced and competent harvesters and their fine families, who have joined us this year: The Rev. J. Albert Dalton as chaplain of St. Luke's Hospital, the Rev. Gabriel Dimanche as chaplain and professor of philosophy and religion at Trinity College, the Rev. H. Benton Ellis as chaplain of the College Division in Baguio, and the Rev. Dr. Neunert F. Lang (Major, USAF) as military chaplain at Clark Air Force Base. The Rev. George C. Hall and his family, and Miss Helen Caras have returned to the United States, after three years with us.

Two of our priests have gone abroad for special study: The Rev. Martin E. Bayang to the Episcopal Theological School and Harvard University in the United States, and the Rev. Magdaleno Bacagan to Taipei for Chinese language and culture; but we hope we will soon regain the services of the Rev. Henry W. Kiley when he returns to the Philippines from graduate work at the General Theological Seminary in New York. Sister Mary Anselm of the Community of St. Mary has come from the United States to join the Convent in

Sagada; and Sister Mary Teodora has made her life profession as a Sister of St. Anne.

We also report with pleasure that we have sent three of our harvesters to other fields, as symbol of our concern for the wheat and tares beyond the limits of this archipelago: Miss Juanita Masedman and Miss Luz Ampal, teachers, have gone to the Diocese of Jesselton to serve in the Sabah Anglican Interior Mission alongside the Rev. and Mrs. Narciso Ticobay, and the Rev. William C. Houghton has gone to Djakarta on a short assignment to relieve the Vicar of Indonesia, the Rev. Frederick W. Catley, so that he might have a much needed holiday.

With some sadness we record that our presiding bishop for the past six years, the Rt. Rev. Arthur Lichtenberger, felt he must resign his arduous responsibilities due to ill health; but we thank God for his splendid, courageous, and prophetic ministry; and we wish both Bishop and Mrs. Lichtenberger every joy and blessing in their new life at the Episcopal Theological School, Cambridge, Massachusetts. Also, we must report the retirement of the Director of the Overseas Department for the past sixteen years, the Rt. Rev. John B. Bentley; and we want to express our gratitude to, and admiration for, him, with the hope that he and Mrs. Bentley will have a long, happy, and joyous retirement.

Two splendid and well-experienced bishops have been selected to replace these senior harvesters: The Rt. Rev. John E. Hines as Presiding Bishop and the Rt. Rev. Stephen F. Bayne as Director of the Overseas Department. We wish them every good as they assume their new and important positions; and pledge our loyalty and love.

*Buildings:* Although we are tempted to label the new construction of this past year "barns", assuming the metaphor of our Scriptural text, we suspect we would be safer both from the practical and theological standpoint to omit any agricultural reference here. We do, however, want to mark how our physical plants have been improved this past year. This physical improvement and expansion to our facilities has been necessary to accommodate 3259 new baptized and 1453 new communicant members. The most conspicuous addition has been the splendid new church for St. Stephen's Parish, Manila, and this is followed by the new nurses' residence at Brent Hospital, Zamboanga. Chapels have been constructed for the missions at St. Hippolytus, Ambagiw, Besao; St. Anselm's, Teclad, La Union; St. Simon's Abatan, Benguet; and Ascension, Cabilisan, Benguet. New clergy residences have been provided at Mt. Calvary Mission, Sayañgan, Benguet, and at St. Andrew's Theological Seminary. An office building has been erected for the work of Bishop Loñgid in Bontoc, and a dispensary at St. Bede's Mission, Panabuñgen, Besao.

We are grateful to the many people both here and abroad who have made this building possible; and with many construction projects immediately before us and some building funds in hand, we suspect that much time and effort will

be spent in 1965 for new construction and improvements to existing facilities. Good, solid, attractive, and well-planned buildings in this climate and culture are a necessity, not a luxury; but the upkeep, maintenance, and cleanliness of Church buildings are excellent measuring rods of Christian stewardship. How goes the care of your buildings? Is it wheat-like or tare-like? He whose building it is cares; do you?

### THE HARVESTER AND HIS HARVEST

As we farmers move out again early in the morning of the new year into God's field to do the work He has given us to do, we trust we have learned from our labors of the previous day and have been refreshed by a night of sleep.

Have we learned these lessons: who owns the field, where the field is, and who we are?

(1) *God owns the field:* Most of us spend most of our lives trying to take possession of things for ourselves and for our use, or to gain control over people for our own ends and purposes. How do we use things or serve others? Why does a little girl take a doll, a boy a ball, a student a book, a farmer a plow, a carpenter a saw, a fisherman a boat, a clerk a typewriter? Too often the answer is, "I have need of it." Why does a lawyer take a case, a nurse a job, a teacher a salary, a politician a vote, a driver a car, a salesman a product, a forester a tree? The reply: "it will help me." Why does a man take a woman, a mayor a town, a journalist a reputation, a labor leader a union, a businessman a company, a thief money, a killer a life? Answer: "I want it." Whatever the reason—pride or prestige, safety or security, need or necessity—this drive of mine to get what I want for myself, and all that I can get, and use it for my purposes is more accurately called selfishness and is just the negation of respect and regard for people as persons and things as created by God.

Christ was the Servant: His life was the living example of perfect service; His death was servanthood crucified, and His resurrection was servanthood glorified. He founded a serving community to continue His service in His world. His servants show their love and obedience by service. They, at His orders, use what He has given them to glorify His holy Name and to serve men—as many men as possible—and they are responsible and accountable to Him. This is stewardship.

Look at ourselves, look at our families, schools, businesses, barrios, towns, even our churches. How much selfishness do you see; how much stewardship? Who owns the field?

(2) *The field is the world, where men are:* We too often are "churchy" churchmen with a very limited, narrow-minded, and restricted understanding or definition of the world. It is that noisy, bustling, sinful, and disturbing something out there beyond the door or over the wall, which is to be avoided,

ignored, or patronized. The Christian community, including the clergy, must face the world and live in it. The Triune God is in the world and in every corner and part of the world. There is no place where He is not, no activity or area where He is not concerned or to which He will not bring redemption. His Church is in the world; and Christ is Lord of His creation and His world—the world of farming and fishing, of business and bartering, of education and engineering, of labor and laboratory, of marketing and mining, of art and athletics, of sex and science.

All too often we seem to be saying to the men of the world: "Come away from all that sort of thing and be spiritual". What they hear us say is: "Come and play Church". It is a function of the Christian to listen for God's word from the world where men are, and to enter that world humbly, to learn so that he may serve, instead of hurling warnings and scoldings at it from the sidelines.

We, as members of a part of Christ's community, the Philippine Episcopal Church, must press on and further into the world—into rural development, into the labor movement, into education, into medical care, into ecumenical involvement, into the ministry of healing, into responsible parenthood, into social concerns—manifesting our responsibility and the interdependence of the society of men in the world.

(3) *We are ministers of Christ, sharing His one, common, perfect ministry of service:* "As the Father has sent me", said Jesus, "even so I send you." Here is the out-going expression of Divine Love, the sending-God sending His servants into the world on the mission of redemption. He sends His Spirit, His apostles, His prophets, His Sacraments, His priests, His doctors, His teachers, nurses, lawyers, engineers, farmers, cooks, bakers, businessmen, scientists, mothers, sons and daughters—He sends His Church. Here is mission, and this is His one common ministry.

How go our ministries? How divided, splintered, and pluralized are they? Priests here, laymen there; doctors here, chaplains there; Joint Council here, diocese there; catholics here, evangelicals there; teachers here, students there—divisions and sub-divisions, and sub-divisions of sub-divisions—all making a mockery of the one, common, perfect ministry of Christ made known in common cup, common bread, and common prayer.

A Christian layman is a member of the people whom God has chosen to be peculiarly His own and to do His work in the world. There is no such thing as a "mere" layman. How can one say "merely" a child of God? Any baptized and committed Christian is a miracle of God's grace, "a member of Christ, the child of God, and an inheritor of the kingdom of heaven"; and before that fact the hierarchical differences between housewife and archbishop are tiny.

The liturgical movement is not served just by giving a few more laymen "churchy" jobs to do around the altar; the liturgical movement insight is that the work of the Church is chiefly in the world, and laymen are the ones who do most of it. The worship of the Church is in its gathered meeting, and here the clergy are essential to offer the Eucharist, to absolve and to bless in the Lord's Name and in the name of the Christian community.

We are those who have been called to continue in the world that one divine Mission of which the inauguration was the sending of the Son by the Father to be the Redeemer of the world.

### OUR FIELD WORK

As we go into the field of our 1965 Convocation and of another year of Our Lord, we have some immediate tasks before us; and I charge this Convocation to mark these matters, resolving to take appropriate action as indicated:

(1) *All Saints' Church, Bontoc, and The Church of St. Francis of Assisi, Upi*—admission into union with Convocation as parishes. It is my judgment that these congregations have satisfactorily met all the requirements of our Constitution and Canons; and I happily urge Convocation to admit these congregations into union with the Convocation of the Missionary District of the Philippines.

(2) *St. Alban's Church, Lepanto; St. Peter's Church, Manila; and Holy Trinity Church, Zamboanga*—encouragement during the trial year as parishes. Since our last Convocation, these three congregations have adopted approved constitutions, elected and organized their vestries, and called their rectors, which they are nearly supporting—all in accordance with the Constitution and Canons of our Church. I heartily commend these congregations and their vestries for their responsible and diligent Christian stewardship; and I wish them and their rectors well during the course of this year.

(3) *General and Diocesan Apportionments*: After conferring with the responsible leaders of this jurisdiction and studying reports from the various congregations and committees, I charge this Convocation to pledge for 1965 at least ₱3,900 for the General Apportionment and ₱35,100 for the Diocesan Apportionment.

(4) *The Stewardship of the Parishes*: As the tithe is the one Biblical standard we have for the measurement of Church giving, I urge this Convocation to establish as diocesan policy the stewardship principle that each parish give to the diocese for the work of the Philippine Episcopal Church at least one tenth of its total income.

(5) *Special Offerings*: I ask Convocation to designate these days and dates (or the nearest day to these dates when this feast is celebrated) in

the following manner, noting that the alms received be used accordingly: Scholarship Sunday, Quinquagesima, February 28th; Work of Father Ticobay, Whitsunday, June 6th; and Theological Education Sunday, Trinity II, June 27th.

(6) *A national council of the Philippine Episcopal Church*—establishment of: In accordance with my memorandum of January 15, 1965, which has been commended and endorsed by the Council of Advice, I charge this Convocation to resolve appropriate and enabling action for the establishment of a provisional National Council of the Philippine Episcopal Church, composed of the three bishops, three priests (one each from the north, central, and south portions of the nation), one layman representing the whole church and selected by Convocation, three laymen (one each from the north, central, and south), the Dean of Philippine Independent Church Affairs for the Presiding Bishop (Dean Mandell), and the Treasurer of this missionary district (Mr. Meyer).

(7) *A Committee on Responsible Parenthood*: Following the mind and guidance of the Lambeth Conference of 1958 and the 61st General Convention of the Episcopal Church, I have appointed a committee, composed of clergy and technically qualified laymen, to study and make available instructive materials and appropriate guidance on "responsible parenthood". I urge Convocation to command this action and give this Committee its encouragement and support.

These several specific areas of corporate concern only point towards our broader and continuing commitments and responsibilities which may be grouped under these headings: *ecumenics, institutions, and community*.

(a) *Ecumenics*: I am extremely grateful to those of our Church family who have done so much during the past year to lead and lift us into significant ecumenical encounter with our Christian brothers of other ecclesiastical traditions and heritages. We think, of course, of the Joint Council of the Philippine Independent Church-Philippine Episcopal Church, and the National Council of Churches in the Philippines; but not all of our creative endeavors have been confined to the work of these councils. Some fruitful dialogue has been carried on with clergy and laymen of the Roman Catholic Church; and we all are, indeed, heartened; and I commend our far-sighted brothers for helping to open these doors for us. One truth is sure: if we are to make a contribution to the great ecumenical movement of the present, we, as Anglicans, must be rooted and grounded in and well informed about our own heritage—truly catholic, truly evangelical, truly Christian-humanist, with our minds and hearts unafraid to follow the true God wherever He may lead us. A shabby theology, a sloppy discipline, and a shoddy faith—even when accompanied by the best of intentions—will prove fruitless. Study, prayer, and a disciplined will are the only valid responses to the love of God; and I call every member of this church family to a deeper knowledge of and obedience to the religion of the Book of Common Prayer and a whole hearted support of our present ecumenical commitments.

(b) *Institutions:* Jesus came preaching, teaching, and healing. Wherever He went, He brought life and health; victory over evil, terror and death. This was and still is His ministry; and it is the ministry which has been committed to us, in which we share. It is God the Holy Spirit who gives effectiveness, and power, and salvation to all ministry. The Church must seek so to sanctify all available instruments, all scientific tools and skills, all knowledge and experience, that they may be brought into service in fulfilling God's will and manifesting His preaching, teaching, and healing.

We have an existing array of institutions, educational and medical; and we are hopeful that these will be expanded and extended in several ways in the immediate future. This expansion and extension, however, must never be contemplated if in so doing we have to employ personnel who are inadequate professionally or who are insufficient agents of Christ's ministry—personnel which has been distinguished as tare-like. God will not tolerate un-wholeness or unholiness—that which does not contribute to His one perfect ministry. Those responsible for the direction and operation of our institutions must take heed of this, for the enemy is waiting; and all of us must support these institutions by our prayer, good will, interest, and financial resources. Too few of us are shouldering these Christian responsibilities courageously.

(c) *Community:* Christians living in a community are gathered into congregations which may be in various stages of growth—parishes, organized missions, chaplaincies, or unorganized missions. They are, however, still a gathered Christian community, coming together frequently for the food and fellowship of God. We turn towards our altars only to be turned around again to the world in which we live and die. What are we doing about the communities in which we reside to make them better places for living and dying?

We rarely *speak out* against the godlessness which we confront daily, and we rarely *do* much about the economic, social, and political ills about us. By our silence and by our inaction we acquiesce to, and are overcome by, the power of the sons of Evil. We are called to be sons of the Kingdom. Too few of us are involved in creative and redemptive community projects, programs, and activities, partly because of indifference and fear and partly because we are untutored and unprepared for such responsibilities. I assure you that our personnel will be given every opportunity to participate in training programs whenever openings are offered, both here and abroad.

### THE INGATHERING

If this word, spoken by your chief Pastor, as part of our Convocation eucharistic offering, seems too gloomy and dismal for the joyfulness that does come to the Christian life by the grace of God, it is because the chief Pastor himself is all too aware and conscious of his own *tare-ness* and the *tares* in his own ministry. His tares, real and recognized, poisonous and painful, are

partially covered up by the *wheat-ness* of so many of his colleagues—clergy and laity—who have faithfully, loyally, and prayerfully continued to support him and to contribute their ministries to his. For this, sincere gratitude is the only response, and humility the only virtue.

This is not the final “ingathering”, this is not harvest-time; priest and people, servants all, have much to do in the days and weeks ahead. Dull are we if we do not recognize the importance of the quality of our farming now, today, at this present hour. Tremendous and terrifying social, economic, and religious changes are taking place in this great nation at an alarming rate. We, with a glorious and honorable and noble tradition beyond us, made possible by the courageous harvesting of so many of our spiritual ancestors, some still with us, are proud to stand today in the field where they stood. We are not called to be great or famous; we are only called to be *faithful*. In our faithfulness to the one perfect Harvester, He will give us joy. And that alone is the only joy worth having—it is the joy of collecting wheat into the barn.

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#### C. FEBRUARY 11, 1965—FIRST SESSION OF CONVOCATION

##### MINUTES OF THE FIRST SESSION

The first session of the 47th Convocation of this Church was called to order by the Bishop at 4:05 p.m. on Thursday, February 11, 1965, in the Cathedral Hall, Quezon City. The Bishop gave the opening prayers. He appointed an acting secretary, who called the roll of clergy and lay delegates. A quorum was present and the Bishop declared Convocation in session and ready for business.

##### THE ORGANIZATION OF CONVOCATION

The Chair called for the organization of Convocation and for the election of the constitutional officers of Convocation. Nominated and elected as Secretary was The Rev. Lester L. Westling, Jr. The Secretary appointed the Rev. Benjamin Boteñgan as Assistant Secretary.

The Committee on Dispatch of Business was appointed by the Bishop as follows: The Rev. Alejandro R. Tauli, The Rev. Dr. W. Roland Foster, Co-chairmen: The Rev. Richard C. Hall, Mr. Maximo Batong, Mr. William Quasha, and Mr. Rafael B. Rodriguez.

This Committee recommended that there be close adherence to parliamentary procedure during the Sessions of Convocation, and that it be announced that speakers *pro* and *con* will be alternated on each issue, that each speaker will be limited to three minutes and that he will not be allowed

to speak again until all who have opposed his position have had an opportunity to speak, and that in elections the second ballot will include only the top three candidates from the results of the first balloting. At the pleasure of the Bishop, Mr. Quasha, Attorney-at-Law, was seated as Parliamentarian to represent the Committee during the proceedings of the Sessions of Convocation.

Mr. George Lo was elected Treasurer of Convocation.

Mr. Diego Villanueva was elected Registrar of Convocation, and Miss Helen Boyle was appointed by the Bishop as Assistant Registrar.

The Bishop announced the appointment of the Honorable James Madison Ross as Chancellor.

The Committee on the Bishop's Convocation Address was appointed by the Bishop, as follows: Mr. Simon Aquino, The Rev. Gabriel Dimanche, The Rev. George C. Harris, The Rev. Anthony Sagalla, Mr. Eusebio Botengan, and Mr. Henry Yam.

A committee was appointed by the Bishop to consider the application of All Saints' Mission, Bontoc, for admission to this Convocation in parochial status; and this committee included the following: The Rev. Dr. W. Roland Foster, The Rev. Anthony Sagalla, The Rev. Ricard R. Over, Mr. Paul Bacdayan, Mr. Lucien Mangusan, and Mr. Pablo Bangloy.

A committee was appointed by the Bishop to consider the application of the Mission of St. Francis of Assisi, Upi, for admission to this Convocation in parochial status; and this committee included the following: The Rev. Dr. W. Roland Foster, The Rev. Constancio Mañguramas, The Rev. Frank J. Terry, Mrs. Dolores Laconico, Mr. Peter Maeling, and Mr. George Gamit.

The Bishop announced the appointment of Convocation Committees and other committees; and as required by Canon and on motion of Father R. Hall, Convocation confirmed the new Board of Examining Chaplains.

#### REPORTS RECEIVED

On motion of Father Tauli, Convocation accepted the reports of the 1964 Convocation Committees, received the reports of institutions, and received the other reports as duplicated and circulated. (The Reports are printed under Part III of this Journal.) In receiving the reports by title, the Bishop introduced the past year's Officers of Convocation and Heads of Institutions, who were applauded by Convocation. Mrs. Andrea Bondad, President of the Philippine Episcopal Churchwomen, and Mrs. George Lo, who attended the Triennial of the Episcopal Churchwomen in St. Louis, Missouri, last year to represent the Philippines, were also introduced to Convocation.

Mr. Rex Boteñgan, Director of Mission Schools, was introduced on behalf of the elementary schools of the District, as was Fr. Tauli on behalf of St. James School and the new Junior High School department there which is an extension of St. Mary's High School in Sagada.

Dr. Arthur L. Carson, President of Trinity College of Quezon City, was welcomed with standing applause by Convocation as his report was received by title.

St. Timothy's Dormitory was given special mention, as was Mr. William Henry Scott—presently working at the Aglipay Institute of the Philippine Independent Church in Laoag, Ilocos Norte.

#### PRIVILEGES OF CONVOCATION

On motion of Father Foster, Convocation gave seat and voice to Appointed Missionaries, their wives, Committee Chairmen, Heads of Institutions, and those who make reports to Convocation.

On motion of Father R. Hall, Convocation gave seat and voice to the Rev. Robert S. Seiler, Director of Church World Service, Philippines, a priest from the Diocese of Virginia; to the Rev. J. Albert Dalton and to the Rev. H. Benton Ellis, who have been canonically resident in this Missionary District less than three months, to Chaplain Major Neunert F. Lang, USAF, Th.D., priest from the Diocese of Massachusetts, and to the Rev. Jabez L. Bryce, currently studying at St. Andrews' Theological Seminary and a priest from the Missionary District of Polynesia of the Church of the Province of New Zealand.

#### EXPRESSIONS OF WELCOME

The Rt. Rev. D. H. Nicholas Allenby, S.S.M., Bishop of Kuching and leader of Convocation Quiet Day, the Rev. and Mrs. Clifford E. B. Nobes, former missionaries in this jurisdiction, and Mr. John Brummel, Principal of St. Michael's School, Sandakan, were formerly welcomed by the Convocation.

#### CANONICAL AND CONSTITUTIONAL CHANGES

Father Foster, Chairman of the Committee on Constitution and Canons, presented to the Convocation for consideration and recommended favorable action at the Second Session changes in the Canons of the Missionary District which would define clearly the following: Chaplaincy, Unorganized Mission, Organized Mission, and Aided Parish. Changes in the Constitution were also presented which would specify the number of Lay Delegates which could represent each at Convocation. The Constitutional changes would require favorable action of two annual Convocations, whereas the canonical changes would be put into effect this year if approved at the Second Session. The text of these will be presented in the Minutes of the Second Session.

In discussion, Father Foster explained that the codification of the status of our congregations would stimulate growth and development, and that present congregations would have to conform to the specifications of their present status outlined in the recommendation or accept a more realistic classification—if these recommended changes were accepted. Bishop Ogilby suggested that the name of the existing Advisory Councils in Central Mission Stations would have to be changed to comply. In the discussion which followed, it was determined that an organized mission need not have a resident priest, that an Aided Parish would have to supply at least 50% of all expenses including salaries and travel, that the Committee on Constitution and Canons will propose a common set of By-laws for the assistance of vestries; and other matters regarding this issue were discussed and clarified.

On the motion of Father Chandlee, the Convocation received the recommendations for the changes involving the Canons to be voted on at a following Session of Convocation (to comply with Canon 16).

On the motion of Father R. Hall, the Convocation received the recommendation for the changes in the Constitution to be voted on in following Sessions of Convocation (to comply with Article 14).

#### NEW PARISHES RECEIVED

Father Foster reported for the Committee to Consider the Receiving of All Saints' Mission, Bontoc, into parochial status by presenting the following resolution:

WHEREAS, the parish of All Saints', Bontoc, Mountain Province has been duly organized for the space of one year in accordance with its approved Constitution, and during that time has held regular public services, has duly proclaimed the Word of God and faithfully ministered the Sacraments of the Church, and

WHEREAS, the parish of All Saints' has shown evidence by its financial reports and the testimony of its vestry that it is willing and capable of undertaking all the responsibilities of parochial status, and

WHEREAS, a special committee of Convocation of three priests and three laymen has considered the application of this parish and believes that it has met all requirements, therefore be it

RESOLVED, that this Convocation admits into union with Convocation the parish of All Saints', Bontoc, and commends the rector, the vestry, and the people of this parish for their diligent Christian stewardship and their growth in the Body of Christ.

This Resolution was carried by a unanimous standing vote. The rector and delegates were applauded. Father R. Hall moved and Convocation accepted that seat, voice and vote be given a fourth delegate from All Saints' Parish—Mr. Martin Cofulan.

Father Foster reported for the Committee to Consider the Receiving of the Mission of St. Francis of Assisi, Upi, into parochial status by presenting the following resolution:

WHEREAS, the parish of St. Francis of Assisi, Upi, Cotobato, has been duly organized for the space of one year in accordance with its approved Constitution, and during that time has held regular public services, has duly proclaimed the Word of God and faithfully ministered the Sacraments of the Church, and

WHEREAS, the parish of St. Francis has shown evidence by its financial reports and the testimony of its vestry that it is willing and capable of undertaking all the responsibilities of parochial status, and

WHEREAS, a special committee of Convocation of three priests and three laymen has considered the application of this parish and believes that it has met all requirements, therefore be it

RESOLVED, that this Convocation admits into union with Convocation the parish of St. Francis of Assisi, and commends the rector, the vestry, and the people of this parish for their diligent Christian stewardship and their growth in the Body of Christ.

This Resolution was carried by a unanimous standing vote. The rector and delegates were applauded. Father R. Hall moved and the Convocation accepted that seat, voice and vote be given to a fourth delegate from St. Francis' Parish—Mr. Rodolfo Dumo.

#### LITURGICAL ENRICHMENTS

Father Chandlee explained and moved the adoption of the following resolution:

WHEREAS, the Sixty-first General Convention of the Episcopal Church, acting in accordance with the provisions of Article X of the Constitution of the Church as amended by the Convention, has by resolution authorized for trial use throughout this Church for a period of three years, as from January 1, 1965, that certain document entitled, *The Calendar and the Collects, Epistles and Gospels for the Lesser Feasts and for Special Occasions*, (part of Prayer Book Studies XVI) and has in its resolution set certain conditions governing this trial use;

THEREFORE BE IT RESOLVED, that this action of General Convention be implemented in this jurisdiction as follows:

1. That this Convocation request the Ordinary to commend the said document for trial use during the next three years.
2. In accordance with the resolution of General Convention, every Parish Priest, or Minister in charge of a Mission Congregation, or person charged with the ordering of public worship in any institution, or other place where these materials are used, shall make an annual report on the use of the materials before the meeting of Convocation.

3. The Committee on Liturgics be charged with the responsibility of receiving and collating the reports, and reporting thereon to the standing Liturgical Commission.

After discussion this Resolution was accepted by Convocation. Bishop Ogilby stated that he plans to distribute to the clergy copies of "Prayer Book Studies XVI."

#### ADDITIONS TO PHILIPPINE CHURCH CALENDAR

Father Chandlee moved for acceptance a resolution to add to our liturgical calendar of observances in the Philippines dates of local significance ("Anniversary" is defined as commemoration of the date of death.) The Resolution is as follows:

WHEREAS, there are certain occasions of direct and deep significance to the Life of the Philippine Episcopal Church not provided in the Calendar of the Book of Common Prayer or in that of Prayer Book Studies XVI;

THEREFORE BE IT RESOLVED, that this Convocation recommend to the Ordinary that he provide that appropriate liturgical recognition in this jurisdiction be given to the following occasions:

1. The Proclamation of the Philippine Independent Church, *August 2.*
2. The commemoration of the signing of the Concordat of full Communion between the Episcopal Church and the Philippine Independent Church, *September 22.*
3. The Anniversary of Gregorio Aglipay, First Obispo Maximo of the Philippine Independent Church, *September 1.*
4. The Anniversaries of the Bishops of this Church as follows:
  - a. Charles Henry Brent, *March 27.*
  - b. Gouverneur Frank Mosher, *July 19.*
  - c. Norman Spencer Binsted, *February 20.*
  - d. Robert Franklin Wilner, *March 24.*
5. Commemoration of Saints, Heroes, and Martyrs of the Church in the Philippines, *November 8.*

The Convocation accepted the Resolution. In addition to this, the Bishop commended that use be made of the Calendar of Prayer of this Missionary District, and that worthy additions might be made to this from time to time.

#### YOUTH WORK

Father R. Hall moved the acceptance of the following resolution:

WHEREAS, the responsibility for youth work in this diocese rests with the Committee on Young People's Work, and because this committee is aware of its own inadequacies in promoting a continuing program designed

primarily for the high school age group and in developing leadership within this group, and because work among this age group is of vital importance to the life of the Church, be it

**RESOLVED**, that this Convocation express its concern for the life of the Church in this area by endorsing the Young People's Committee's request for a full-time, trained person to engage in directing and advising the work among the youth of this church in the high school age group and request that means of providing for such a person be explored.

Discussion revealed that since the college and high school age work has been divided, there is need to reinforce our concern and action for the latter group, and that this must reach beyond our church-related high schools. Father Gill informed Convocation that the Joint Council also has a concern for the development of this area of the Christian outreach. Miss Bolderston expressed enthusiasm for a worker for those of high school age. The Resolution was accepted by Convocation.

#### RESPONSIBLE PARENTHOOD

Father Bawayan presented the following resolution and moved its adoption:

**WHEREAS**, the General Convention of the Episcopal Church in the United States in 1964 stated that "it is the responsibility of the Church to give guidance in problems having theological and moral implications which our people face," and

**WHEREAS**, the same General Convention resolved to "urge members of the Church to work in their communities for adequate resources for family planning, including public health and welfare agencies," therefore, be it

**RESOLVED**, that the clergy and laity of the Philippine Episcopal Church be urged by this Convocation to study the teaching of the Church in regard to family planning and responsible parenthood, especially the statements made by the Lambeth Conference of 1958, the General Convention of 1964, and the East Asia Christian Conference of the same year, and be it further

**RESOLVED**, that this Convocation of the Philippine Episcopal Church urge the Bishop and governing bodies of our church-related hospitals, Brent, St. Luke's and St. Theodore's, to establish family planning clinics as soon as practicable.

Discussion revealed that "family planning and responsible parenthood" meant much more than "birth control." The Bishop stated that he had named last December a *Committee on Family Planning* which consists of the Rev. James Bawayan, Chairman, the Rev. Richard C. Hall, The Rev. Robert S. Seiler, Dr. Esteban Marasigan, Dr. Bene Paraso, Miss Virginia Hebert, and Mr. E. R. Montoya; and that this Committee would examine and make known the teaching of the Church in regard to family planning and responsible parenthood as mentioned in this resolution. Father R. Hall

replied that this resolution was one result of the work of this Committee, and that at the Second Session of this Convocation printed information regarding this area of concern would be distributed to the members of Convocation.

The Resolution was accepted by Convocation.

### THE NATIONAL COUNCIL

Dean Mandell presented a resolution commending the Bishop for his proposal to decentralize the administration of the Philippine Episcopal Church into three major areas, and which called for the creation of a National Council for the Philippine Episcopal Church in accord with this plan. There was a discussion which led to the rewording of the definition of the central Philippines for the purpose of this plan. The final resolution was accepted by Convocation, and is as follows:

WHEREAS, the Missionary Diocese of the Philippines has expanded greatly in numbers and in a quality of national leadership; and

WHEREAS, the movement within mission areas of the Anglican Communion, as in the case in the Philippines, is in the direction of regional or national autonomy; and

WHEREAS, there is need for the sharing of responsibility in planning the program and budget and for coordination of effort throughout the Philippine Episcopal Church; therefore be it

RESOLVED, that this Convocation approve the immediate establishment of a National Council to be composed of the three bishops; three priests and three laymen—one each representing the following three areas:

- (a) Bontoc, Ifugao, Apayao, Kalinga, Abra
- (b) the remaining portions of Luzon and the Visayas
- (c) Mindanao and Sulu

to be elected by the delegates of the three areas meeting as regional representatives; one layman at large to be elected by the Convocation; the Dean of Philippine Independent Church Affairs for the Presiding Bishop; and the Treasurer of the Philippine Episcopal Church; all to serve for a term of one year.

The Bishop pointed out that this is a provisional National Council to be given a trial period of one year, that there will undoubtedly be many changes and adjustments and that this definition, including the geographic definitions within the Resolution, can be changed as this plan develops.

### SELECTION OF LAY REPRESENTATIVE OF WHOLE OF P.E.C.

Father Dimanche moved and the Convocation accepted the following:

WHEREAS, the establishment of a provisional National Council of the P.E.C. has been approved by this Convocation, therefore be it

**RESOLVED**, that this Convocation proceed immediately to the election of the "one layman to represent the whole church, to be selected by this Convocation."

The Bishop appointed Father Seiler as Chief Teller, with 9 seminarians appointed to assist him; the procedure to be by written ballot.

Mrs. Dolores Laconico, Mr. Eusebio Boteñgan, Mr. Simon Aquino, and Mr. Rex Boteñgan were nominated. Mrs. Laconico was elected on the second ballot, and on the motion of Mr. Quasha a voice vote made this a unanimous choice of Convocation.

#### SPECIAL OFFERINGS

Father Gaerlan moved the adoption of a resolution on Special Offerings which included a clause binding these offerings upon the Church every year. Mr. Weygan called for clarification; and the Bishop questioned this in view of the changes in the Church Calendar dates, and others agreed that this should be reviewed each year. Father Chandee moved an amendment to strike out this clause in question, and this was accepted by Father Gaerlan and seconded. The Resolution was accepted by Convocation in the following form:

WHEREAS, the Bishop has asked Convocation to designate certain days and dates for special offerings; therefore be it

**RESOLVED**, that the following days and dates (or the nearest day to these dates when the feast is celebrated) be designated: Scholarship Sunday, Quinquagesima, February 28th; Theological Education Sunday, Trinity II, June 27th; and for the work of Father Ticobay, Whitsunday, June 6th.

#### NEW PRESIDING BISHOP

Bishop Ogilby announced that he had sent a cable on behalf of the Philippine Episcopal Church to Bishop Hines on the event of his Installation as Presiding Bishop which would, D.V., take place on the day following this First Session of Convocation. The warm reply of gratitude in a cable from Bishop Hines was read to Convocation.

#### DEACONESS ROUTLEDGE

The Bishop read to Convocation from a letter from Deaconess Dawson in the U.S.A. which told that Deaconess Margaret Routledge, retired as missionary from this jurisdiction, had recently celebrated her 101st birthday, and was still very interested in the Philippines.

#### MINUTES OF CONVOCATION

On motion of Father R. Hall, Convocation agreed to dispense with the reading of the Minutes.

## GREETINGS AND APPRECIATION

Father R. Hall offered the following resolutions:

RESOLVED, that this Convocation send greetings to the Rt. Rev. John E. Hines, Presiding Bishop, assuring him of our loyalty and love.

RESOLVED, that greetings be sent from this Convocation to the Rt. Rev. Arthur Lichtenberger, retired Presiding Bishop, and Mrs. Lichtenberger, with our best wishes in their new life at the Episcopal Theological School, Cambridge, Massachusetts.

RESOLVED, that this Convocation send greetings to the Rt. Rev. Stephen F. Bayne, Director of the Overseas Department and former Anglican Executive Officer, with our best wishes in his new work.

RESOLVED, that greetings be sent from this Convocation to the Rt. Rev. John B. Bentley, retired Director of the Overseas Department, with gratitude for his faithful labor in the Lord's vineyard.

RESOLVED, that greetings be sent from this Convocation to the Most Rev. Isabelo de los Reyes, Jr., Obispo Maximo of the Philippine Independent Church, expressing our joy and confidence in the relationship of concordat with that church.

RESOLVED, that greetings be sent from this Convocation to Mrs. Robert F. Wilner and to Mrs. G. F. Mosher.

RESOLVED, that greetings be sent from this Convocation to all missionaries retired from this jurisdiction.

RESOLVED, that this Convocation send greetings to the Rev. and Mrs. Narciso V. Ticobay, Miss Juanita Masedman, and Miss Luz Ampal, assuring them of our continuing prayers for them and their work in Sabah.

RESOLVED, that greetings be sent from this Convocation to the Rev. William C. Houghton, assuring him of our thankfulness to God for his work in Indonesia.

RESOLVED, that this Convocation express its gratitude to the Honorable James Madison Ross for his generous services as Chancellor of this diocese, and to his staff.

All were received with unanimous acceptance by the Convocation. The Resolution of greetings to Bishop Hines was received with standing applause, and applause accompanied the greetings to our missionaries in Borneo and Indonesia.

## REGIONAL REPRESENTATIVES TO THE NATIONAL COUNCIL

On the motion of Father Dimanche, the Convocation accepted the following:

WHEREAS, the newly established National Council calls for the election of regional representatives composed of one priest and one layman from each of the three regions, therefore be it

**RESOLVED**, that the clergy and lay delegates of each region proceed to elect their representatives to the National Conucil...

The Bishop explained that it was not necessary that a qualified candidate be a member of or present at this Convocation.

The Bishop instructed the Convocation to divide itself into Northern, Central, and Southern Delegations, and to make appropriate choice of these representatives by region in accord with the Resolution.

Bishop Ogilby convened the Northern Delegation. Fathers Bawayan, Tauli, and Gaerlan were nominated for Clerical Representative. Father Tauli was chosen on the second ballot. Messrs Jaime Gomez, Timothy Chaokas, and Simon Aquino were nominated for Lay Representative. Mr. Aquino was elected on the first ballot.

Bishop Cabanban convened the Central Delegation. Fathers Foster and Over were nominated for Clerical Representative. Father Over was elected on the first ballot. Mr. Eusebio Boteñgan, Mr. Henry Yam, and Mr. Frank Longid were nominated for Lay Representative. Mr. Yam was elected on the second ballot.

Bishop Loñgid convened the Southern Delegation. Fathers Balanza, Beling, and Moiket were nominated for Clerical Representative. Father Balanza was elected on the third ballot. Messrs Julian Mamaril, Joel Cabanban, Rodolfo Dumo and Hamilton Edwards were nominated for Lay Representative. Mr. Edwards was elected on the second ballot.

#### **ADJOURNMENT OF FIRST SESSION**

Upon instruction by Bishop Ogilby each of the Regional Delegations adjourned separately at 7:15 p.m. following the election of Delegates to the National Council. The bishop with each group gave the closing prayer and blessing.

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#### **D. FEBRUARY 12, 1965—SECOND SESSION OF CONVOCATION**

##### **MINUTES OF THE SECOND SESSION**

The Second Session of the 47th Convocation of this Missionary District was called to order at 4:15 p.m., Friday, February 12, 1965, in the Cathedral Hall, Quezon City. The Bishop led the opening prayers, after which the Assistant Secretary called the roll. A quorum was present and the Bishop declared Convocation in session and ready for business.

##### **INTRODUCTIONS**

The Bishop introduced to Convocation new members of the Missionary District who could not attend the First Session: Mrs. Arthur L. Carson, Mrs.

J. Albert Dalton and Mrs. H. Benton Ellis. The Bishop also introduced Mr. Diego Villanueva, the new Registrar, and Mrs. Josefina C. Carreon, R.N., Principal of St. Luke's Hospital School of Nursing.

#### REGIONAL REPRESENTATIVES TO NATIONAL COUNCIL

Father Seiler, Chief Teller, announced the following Regional Representatives to the newly established National Council of the Philippine Episcopal Church elected at the close of the First Session. They are: *North*—The Rev. Alejandro Tauli and Mr. Simon Aquino; *Central*—The Rev. Richard Over and Mr. Henry Yam; *South*—The Rev. Virgilio Balanza and Mr. Hamilton Edwards.

#### CANONICAL AND CONSTITUTIONAL CHANGES

The changes in Canons and Constitution presented to Convocation at the First Session were reintroduced for action. Father Foster explained that the discussion had led to several helpful minor word changes, but that there was no change of intent. The final form of the presentation is as follows:

#### CHAPLAINCY

##### Canon 12

A Chaplaincy is a position held by a clergyman appointed by the Bishop or by other competent authority, and officially attached to the armed forces or to some church or public institution, or appointed to perform specialized work in the diocese not solely involving parochial cure.

#### PREACHING STATION

##### Canon 13

A Preaching Station is a place designated by the Bishop or other appropriate authority for instruction, preaching, or under appropriate circumstances, administration of the sacraments.

#### UNORGANIZED MISSION

##### Canon 14

Section. 1. An Unorganized Mission is one recognized by the Bishop as such, consisting of any group of church members which meets more or less regularly from time to time for public worship.

Section 2. An Unorganized Mission may not undertake the acquisition of real estate, nor receive the same by donation, without the written authorization of the Ecclesiastical Authority.

#### ORGANIZED MISSION

##### Canon 15

Section 1. An Organized Mission is one congregation (or two or more congregations so situated as to permit convenient administration as a unit)

which is composed of at least thirty communicants within a specified geographical area who meet regularly for public worship, who present a reasonable prospect of growth, and who share to a reasonable degree in maintaining the work of the church, including a financial obligation to the Diocese.

Section 2. An Organized Mission may be admitted as such by Convocation, upon recommendation of the Bishop. An Organized Mission that is unable to meet its obligations may be reduced to the status of an Unorganized Mission by Convocation upon recommendation of the Bishop.

Section 3. The governing of an Organized Mission shall be in the Bishop. He may appoint as his representative a Priest-in-charge, who shall conform to the Bishop's instructions and be responsible to him. The Priest-in-charge shall have pastoral oversight, under the Bishop, over all work and workers connected with the Mission.

Section 4. An Organized Mission shall have a Mission Council of five or more lay members, which Council shall be appointed by the Bishop upon nomination by the Priest-in-charge, if there be any. The Council shall choose among their members a Warden or both a Senior and Junior Warden, a Secretary, and a Treasurer. The Priest-in-charge or a priest appointed by him shall preside, with a right to vote, at all meetings of the Mission Council. In his absence, or if there be no Priest-in-charge, the Warden shall preside. No meetings of the Mission Council shall be valid in which there shall not be present either the Priest-in-charge or a priest appointed by him or the Warden, or else someone appointed by the Bishop to represent him.

#### AIDED PARISH

##### Canon 16

Section 1. Any Organized Mission may become an Aided Parish when it shall be composed of at least seventy communicants within its specified geographical area, and when it meets at least 50% of its expenses. Whereupon, it may be admitted as such by Convocation upon recommendation of the Bishop. An Aided Parish that is unable to meet its obligations may be reduced to the status of an Organized Mission by Convocation upon recommendation of the Bishop.

Section 2. The governing of an aided parish shall be in the Rector thereof and the Vestry.

Section 3. The Bishop shall appoint the Rector of an Aided Parish after consultation with the Vestry thereof, and the said Rector shall hold office at the pleasure of the Bishop.

Section 4. The duties and functions, the number, mode of election, and term of office of Wardens and Vestry, with the qualifications of voters, shall be the same as in a Parish, except as modified by the provisions of Section Three above.

The Committee on Constitution and Canons also presented the following resolutions:

RESOLVED, that the present Canons 12, 13, 14, 15, 16 and 17 respectively be renumbered Canons 17, 18, 19, 20, 21 and 22.

The Committee on Constitution and Canons also recommends to this Convocation the following amendment to Article 2, Section 3 of the Constitution.

RESOLVED, that Article 2, Section 3 be amended as follows:

#### ARTICLE 2, Section 3

(1) Every Parish shall be entitled to representation in Convocation by not more than four Lay Delegates.

(2) Every Aided Parish shall be entitled to representation in Convocation by not more than three Lay Delegates.

(3) Every Organized Mission shall be entitled to representation in Convocation by not more than two Lay Delegates.

Father Foster moved the adoption of these recommendations by the required two-thirds majority. Canons 12, 13 and 14 received unanimous approval. Discussion clarified the intent of Canon 15 on the matter of the number of Wardens being one or two, and that for a change of status to occur would require approval of both Bishop and Convocation in assurance that such changes would not be strictly legalistic in their execution. In reply to an inquiry of Mr. Yam, Father Foster said that in the case of a Parish being reduced to an Aided Parish three years of delinquency might intervene as explained in Article 13, Section 3. Canon 15 was approved with but one dissenting voice. Mr. Quasha recommended that Canon 16, Section 3 read, "the Bishop shall appoint the Rector," rather than "name the Rector." Father Foster accepted this as an amendment, and unanimous approval of Canon 16 was given by Convocation. The Resolution on renumbering the Canons to accommodate the additions already approved was unanimously accepted by Convocation.

The Amendment to the Constitution moved by Father Foster was approved unanimously by Convocation. It was explained that before this can become effective, the 1966 Convocation must approve this in accord with the provisions of Article 14.

Father Foster stated that the Committee on Constitution and Canons would have prepared for presentation to the next Convocation proposed Canons on Parishes, Rectors, and Vestries.

#### PARISH AND MISSION APPORTIONMENTS

For the Committee on Stewardship and Apportionments, Mr. S. Aquino moved and Convocation accepted the following Resolution:

WHEREAS, the Bishop in his Convocation address charged this Convocation to pledge for 1965 at least ₱3,900.00 for the General Apportionment and ₱35,100.00 for the Diocesan Apportionment, which is a slight increase over the payments we made in 1964 towards the apportionments amounting to ₱3,250.97 and ₱34,320.38 respectively:

BE IT RESOLVED that Convocation accept the Bishop's charge regarding the apportionments for 1965.

For the Committee on Stewardship and Apportionment, Mr. R. Dumo moved and Convocation discussed and accepted the following:

WHEREAS, the Holy Scriptures speak of the *TITHE* as the standard by which the Christian Church has generally claimed a reasonable portion of the people's money for the work of the Church;

WHEREAS, the Bishop in a Memorandum on the 25th of December, 1964, and in his Convocation Address strongly urged organized parishes to give to the work of the Church outside of their parish at least one tenth of the total amount received from church contributions;

BE IT RESOLVED, that Convocation establish as a Diocesan policy that each parish give to the Diocese for the work of the Church at least one-tenth of its total church offerings less the total amount of its offering for purposes designated by the church for specific purposes such as Theological Education Sunday Offering, Bishop's Burse, Good Friday Offering, Scholarship Sunday Offering and the offering for Father Ticobay's work.

For the Committee on Stewardship and Apportionment, Mr. Aquino moved and Convocation discussed at length and then unanimously accepted the following:

WHEREAS, Convocation has accepted the Bishop's charge in his Convocation Address regarding the stewardship of the parishes to give to the diocese for the work of the Philippine Episcopal Church, and

WHEREAS, Convocation has accepted the Bishop's charge regarding the general and diocesan apportionments for 1965;

BE IT RESOLVED, as it is hereby resolved that Convocation sets as a basis of the apportionments for 1965 the following:

#### FOR PARISHES AND AIDED PARISHES

10% of their total church offerings based on the 1964 figures minus their total offerings for the same year for specific purposes designated by the Church namely:

Theological Education Sunday  
Good Friday  
Bishop's Burse  
Scholarship Sunday  
Father Ticobay's work

FOR ORGANIZED MISSIONS

5% of the total amount of subsidy for salaries going to the station for all Anglican church-workers who are members of said missions, plus

50% of their total offerings based on the 1964 figures minus the special offerings listed above

AND BE IT FURTHER RESOLVED, that of the total amount 10% be for general apportionment and 90% for diocesan apportionment.

The Bishop clarified that the provision which involved salaries in the setting of the quota schedule was in no way a tax upon individuals either directly or indirectly.

CHURCH, COMMUNITY AND NATION

Father Dimanche moved and Convocation accepted the following resolution:

WHEREAS, the Church of Christ does not exist in a vacuum, but in a world to which it has to bring Christ's love and forgiveness, therefore be it

RESOLVED, that this Convocation (1) urge the members of the Church to take active part in the life of the community, (2) ask the Bishop to provide adequate training for both clergy and laity for their work in rural, urban and industrial areas.

Father Gill moved the following:

WHEREAS, the Bishop's Convocation Address has charged us with the duty of frank self-criticism of all aspects of our Church life; and

WHEREAS, modern nationalism in the Philippines is a social factor of great importance to the life of our Church; therefore be it

RESOLVED, that the National Council of the Philippine Episcopal Church undertake a comprehensive study of every area of Church life to consider specific programs for the development of Filipino leadership with all deliberate speed; and further, to consider the role of the missionary in relation to such Filipino leadership and to report on the study at next year's Convocation.

Dean Diman reminded Convocation of the need for co-ordination with the Philippine Independent Church in implementing this. Convocation accepted this Resolution.

Mr. Yam explained and moved and Convocation accepted the following:

WHEREAS, it is part of our Christian responsibility to exercise citizenship in this nation;

WHEREAS, Christian community must stand for truth and righteousness, honesty, social concern;

WHEREAS, the Church as a church does not officially endorse any particular political candidate, recognizing the truth that every Christian has the freedom to exercise suffrage as his conscience dictates, therefore be it

RESOLVED, that this Convocation encourage and urge every member of this Church who is a qualified voter, to take seriously his responsibility towards the forthcoming national elections, especially in registering and in voting.

#### DECENTRALIZATION AND ARCHDEACONRIES

On a motion by Mr. S. Aquino, Convocation accepted the following:

WHEREAS, the Bishop during the Council of Advice meeting on January 14, 1965 indicated his intention to appoint Bishop Loñgid as Archdeacon for the Northern area and Bishop Cabanban as Archdeacon for Mindanao and Sulu, though the latter will continue to assist him with the Central area;

WHEREAS, in his circular letter dated January 15, 1965, the Bishop stated that we want to press ahead with strengthening, deepening, and intensifying our regional Church life and this will mean that more pastoral and administrative responsibilities will be passed along to these regions with a decentralizing of authority and decision-making;

WHEREAS, in the Questions and Answers prepared and circulated by the Bishop to the members of this Convocation, page 2, No. 11, he states that if the Suffragan Bishops are appointed as Archdeacons supervising Archdeaconries, all administrative matters within the archdeaconry should first be referred to the Archdeacon.

BE IT RESOLVED that Convocation commends the Bishop for taking these steps and hopes for their early implementation.

#### COMMENDING NEW PARISHES AND INSTITUTIONS

For the Committee on Stewardship and Apportionment, Mr. S. Aquino moved and Convocation accepted the following:

WHEREAS, the Bishop in his Convocation Address states that the three congregations of St. Alban's Church, Lepanto; St. Peter's Church, Manila; and Holy Trinity Church, Zamboanga, have adopted and approved constitutions, elected and organized their vestries, and called their rectors, which they are nearly supporting—all in accordance with the Constitutions and Canons of our Church—during their trial year in 1964;

BE IT RESOLVED, that Convocation commend these congregations and their vestries for their responsible and diligent Christian stewardship; and wish them and their rectors well during the course of this year.

On a motion by Father Dimanche, Convocation accepted the following resolution:

WHEREAS, our institutions are so essential to the teaching and healing ministry of the Church, therefore be it

RESOLVED, that this Convocation (1) pledge wholehearted support to the existing and proposed institutions, (2) urge the clergy and laity to a better understanding of the role of the institutions in God's plan of salvation, (3) encourage all members of the Church to express their concern for these institutions by prayer, good will, financial resources and active cooperation.

#### ECUMENICAL CONCERN

On a motion by Father Harris, Convocation approved the following:

WHEREAS, the Anglican Communion has for a long time worked and prayed for the re-union of Christ's Church, therefore, be it

RESOLVED, that this Convocation, (1) encourage and support all efforts intended to deepen and strengthen our present ecumenical commitments; (2) urge the clergy and laity of the Philippine Episcopal Church to a deeper knowledge of, and obedience to, the religion of the Book of Common Prayer; (3) encourage the participation of Anglicans in ecumenical involvement and ecumenical dialogue, especially at the local and personal level.

#### LENGTH OF CONVOCATION

Mr. Galo Weygan presented the following resolution:

WHEREAS, Convocation takes three days and yet the number of hours actually spent in conference is twelve hours, thereby leaving a great deal of free time, and

WHEREAS, most delegates are working people and wish to avoid wasting time unnecessarily;

RESOLVED THEREFORE, that Convocation recommend that the Ecclesiastical Authority consider shortening the Convocation schedule to two days.

Discussion explained that the length of Convocation had been under study and that over the years a number of adjustments had been made, that the business of Convocation took time both inside and outside of meetings to transact, that many felt that the present length was best—but that some additional activity for those not involved in Committee or Convocation business might be considered. The Resolution was defeated.

#### RE-EVALUATION

On a motion by Mr. R. Boteñgan, the following was accepted:

WHEREAS, the Bishop's Convocation Address has pointed out the true state of affairs of the Philippine Episcopal Church;

**RESOLVED**, that this Convocation commend the Bishop's Convocation Address to the congregations of the Philippine Episcopal Church to give it their best thought and to pray about it; and that the Philippine Episcopal Church, within the context of the Convocation Address, make a serious examination and evaluation of the depth of its own soul.

#### **FINANCIAL STATUS REPORT**

On a motion by Father Sagalla, the following was accepted:

WHEREAS, the Philippine Episcopal Church is looking forward to becoming a diocese; and

WHEREAS, the development of stewardship is a step toward this end; therefore be it

**RESOLVED**, that the committee on stewardship render a comparative report of local receipts as compared with total outlay in stations, parishes, and institutions.

**BE IT FURTHER RESOLVED**, that such report be printed and distributed to the Convocation delegates upon registration each year.

#### **GRATITUDE AND APPRECIATION**

On a motion by Mr. S. Aquino, the Convocation accepted the following:

WHEREAS, St. Clement's Church, Buffalo, New York, U.S.A., has for the past several years been sending substantial financial gifts to St. Benedict's Mission, Besao, Mt. Province;

WHEREAS, these resources have been and will be used for the construction of a chapel, parish hall, and school building, all for the advancement of the Church's work in the area;

**BE IT RESOLVED**, that Convocation express its gratitude to St. Clement's Church—its clergy, vestry, and congregation—for their continuing Christian stewardship towards St. Benedict's Mission.

The following Resolutions were moved by Mr. S. Aquino and were favorably received with standing applause by Convocation:

WHEREAS, the Bishop announced that Miss Helen Boyle will be retiring this year,

WHEREAS, Miss Boyle, after thirteen years of missionary service in Japan, in 1941 became Principal of the former St. Alban's High School in Zamboanga City where she remained until the outbreak of World War II, was a prisoner of war in the Philippines, yet after her release returned to serve the Church by teaching at St. Mary's School, Sagada from 1947 to

1950, and since that time has served with distinction as Secretary to the Bishop;

BE IT RESOLVED, that Convocation express its gratitude to Miss Helen Boyle for her long, dedicated and loyal service to God in the Philippine Episcopal Church, and wish her happiness, joy and success in her new endeavors.

WHEREAS, the Bishop announced that Miss Hazel F. Gosline will be retiring this year,

WHEREAS, Miss Gosline served as a Missionary in China for twenty-five years,

AND WHEREAS, since 1955 she has taught at St. Mary's School, Sagada, Mt. Province, Philippines;

BE IT RESOLVED, that the Convocation of the Philippine Episcopal Church here assembled express its gratitude to Miss Hazel Gosline for her long, dedicated and loyal service to God through missionary service, and wish her happiness, joy, and success in her new life and endeavors.

Mr. Quasha moved that these two resolutions be placed upon scrolls for permanent record and presented to Miss Boyle and Miss Gosline. This was heartily approved by Convocation.

#### COLLEGE AT SAGADA

Father Stapleton informed Convocation that he hopes the proposed Church College for Sagada will hold its first enrolment in August of this year. He said that ₱16,000.00 was already in hand for this, that ₱25,000.00 had been pledged, but that at least ₱7,000.00 would be needed in addition to this. Special thanks for gifts was offered to St. Peter's Parish, Manila.

#### GRATITUDE FOR MISSIONARIES

On a motion by Canon Alipit, the Convocation unanimously accepted the following:

WHEREAS, the National Council of the Philippine Episcopal Church in this land has been established;

BE IT THEREFORE RESOLVED, that this Convocation recommend to the Bishop of the Philippines that February 12th every year be a day of thanksgiving to God in all our churches throughout the Philippines for the labors of the Mother Church, through its missionaries in the work of the Church in this land.

#### CHURCHWOMEN OF PHILIPPINE EPISCOPAL CHURCH

Bishop Longid moved and Convocation accepted the following resolution:

WHEREAS, the Episcopal Churchwomen in the Philippines have con-

sistently given generously of their talents toward the well-being of the church, be it

RESOLVED, that this Convocation recognize their contribution, thanking them and God for their work in the Lord's vineyard.

#### ANGLICAN CHURCHMAN

Father Over called attention to his report to Convocation in which he stated that the *Anglican Churchman* had lacked literary and financial support and interest and he proposed the abandonment of the publication. Father R. Hall moved and Convocation unanimously accepted the following:

RESOLVED, that this Convocation express its confidence in the *Anglican Churchman*, its current editor, its editorial staff and in its future;

AND BE IT RESOLVED, that the *Anglican Churchman* and its Report to Convocation be referred to the National Council for study.

#### ST. HILDA'S TRAINING SCHOOL

Father Lumpias moved and Convocation accepted the following:

BE IT RESOLVED, that St. Hilda's Training School, its budget, administration and total program be referred to the National Council for review.

#### GRATITUDE TO HOSTS OF CONVOCATION

Father R. Hall moved and Convocation accepted with standing applause the following two resolutions:

RESOLVED, that this Convocation express its gratitude to Bishop and Mrs. Ogilby for entertaining Convocation at dinner Thursday evening.

RESOLVED, that this Convocation express its thankfulness to the Cathedral, St. Andrew's Theological Seminary, St. Luke's Hospital, and the Diocesan Office for their hospitality to Convocation.

#### CALENDAR OF EVENTS

Convocation received the printed 1965 *Calendar of Events* with one minor change in the dates of the Clergy Retreat.

#### CONVOCATION OFFERINGS

The Bishop announced the awarding of the alms from the services of Convocation toward our participation in the Council of the Church in Southeast Asia.

## GREETINGS

The Bishop encouraged that greetings be sent to Chaplain Lang who was evidently unable to get away from Clark Field to attend Convocation as he had wished. On a motion by Dean Mandell, Convocation resolved that this be done.

## JOURNAL AND MINUTES OF CONVOCATION

On motion of Father R. Hall, the Secretary was given authority by Convocation to edit the Journal.

On motion of Father R. Hall, the reading of the Minutes of the First Session was dispensed with that they might be edited by the Secretary.

## ADJOURNMENT

On the motion of Mr. Quasha, Convocation adjourned *sine die* at 7:05 p.m. following closing prayers by the Bishop and his blessing.

L. L. WESTLING, Jr.  
*Secretary*

## PART III

ANNUAL REPORTS OF  
OFFICERS, COMMITTEES, AND INSTITUTIONS



## A. REPORTS REQUIRED BY CANON

### REPORT OF THE CONVOCATION TREASURER

The year 1964 showed increased collections from all the mission stations. We paid our General Apportionment in full and also the amount pledged to the National Council for the support of our National Clergy.

We received a total of ₱3,250.97 for General Apportionment and ₱34,320.38 for Diocesan Apportionment during the year.

#### RECEIPTS:

General Apportionment .....	₱ 3,250.97
Diocesan Apportionment .....	34,320.38
Bishop's Burse .....	1,481.74
Good Friday Offering .....	1,024.38
St. Andrew's Seminary Offering .....	1,335.50
Whitsunday Offering for Borneo Work .....	1,147.75
New York Bible & Prayer Book Society .....	95.00
Scholarships for Church Girls .....	579.09
"    for Men .....	578.65
"    for Medical students .....	548.65
Registration of delegates .....	2,475.00
 Total Receipts .....	 ₱46,837.11

#### DISBURSEMENTS:

General Apportionment .....	₱ 2,917.48
Diocesan Apportionment .....	31,120.00
Transportation for delegates .....	3,956.99
Meals for delegates .....	975.00
Special guard and labor .....	36.00
Sound System .....	150.00
Office Supplies .....	115.92
Postage .....	49.20
Printing Journal .....	850.00
Printing ID Cards .....	25.00
Presiding Bishop's Stipend & Gen. Convention expense .....	1,195.39
Bishop's Burse .....	1,481.74
Good Friday Offering .....	1,024.38
St. Andrew's Seminary Sunday Offering .....	1,335.50

Whitsunday Offering for Borneo Work .....	1,147.75
New York Bible & Prayer Book Society .....	95.00
Scholarship Sunday Offering .....	1,706.39
 Total Expenditures .....	 48,181.74
Deficit .....	 <u>P</u> 1,344.63

The deficit was covered by funds received from New York.

GEORGE LO  
*Convocation Treasurer*

#### REPORT OF THE REGISTRAR

I have had some difficulty in getting certified copies of the Constitution and By-Laws of the parishes. For the Registrar's file we should have not just copies, but certified copies. If you have not complied with my request to send me such a copy, will you please do so as soon as possible. A copy of any changes or amendments should also be sent to the Registrar.

The official papers required by canon are all up to date. I am pleased that I shall be able to turn over to my successor a proper "registrar's file;" there was none for me when I took over from my predecessor.

Respectfully submitted,

HELEN BOYLE  
*Registrar*

#### REPORT OF THE COUNCIL OF ADVICE

The first meeting of the Council of Advice since the last Convocation was held on May 21, 1964 at which six members were present and two were absent.

The applications of the following men for ordination to the priesthood were presented and recommended to the Bishop: The Rev. Messrs. Ernesto Gawili and Bernard Ged-ang.

The applications of the following for ordination to the diaconate were presented and recommended: The Rev. Messrs. Francis Daoey, Michael Pangwi, Francis Daytec, Ricardo Deleso, Henry Hakcholna and Mauro Damian.

The Bishop declared his intention of restoring Harry Taylor Burke to the priesthood and submitted certifying documents. After deliberation the

Council advised the Bishop to proceed with remitting and terminating the sentence of deposition.

The Bishop reminded the Council of the Resolution at the last Convocation regarding "Mutual Responsibility and Interdependence" and proposed five essential elements which must be kept in mind as this Diocese implements the program.

The Bishop and the Council conferring together felt that the time had come to plan for and move toward the creation of three missionary jurisdictions in the Philippines. The following motions were presented and carried:

(1) That the Council advise the Bishop to assign a resident bishop in Mindanao as soon as practicable, (2) That the Council advise the Bishop to lay the groundwork for the creation of three missionary jurisdictions in the Philippines.

It was suggested that the Bishop communicate these actions in the form of a circular letter to be sent to all of the clergy of the Diocese, to the Vestries and Advisory Councils, and to the heads of Church Institutions and organizations.

The remaining subjects presented were of the nature of announcements.

The second meeting of the Council was held on September 9, 1964, at which six members were present and two were absent.

Applications of the following men for ordination to the priesthood were presented and recommended to the Bishop: The Rev. Messrs. Peter Alangui, Rufino Aquino and Francis Daoey. In the case of all three the period of their diaconate was shortened by two months.

The application of Mr. Juanito Layag for ordination to the diaconate was presented and recommended.

The Bishop brought to the attention of the Council Bishop Bentley's suggestion that in the event of a Division of the Diocese into three missionary jurisdictions the contemplated National Council, which would coordinate these jurisdictions, should be small in order to function effectively.

The Bishop reported on his visit to Sabah and Indonesia and informed the Council of his intention to attend the General Convention of the Church in the United States.

The third meeting of the Council was held on January 14, 1965 at which all members of the Council were present.

The application of Mr. Andrew Kiley for admission as a candidate for Holy Orders was presented and recommended.

Applications of the following for ordination for the priesthood were recommended to the Bishop: The Rev. Messrs. Mauro Damian, Geoffrey Dongalen, Henry Hakcholna and Artemio Zabala. In the case of the Rev. Mr. Mauro Damian, his time of diaconate was shortened by five months and in the cases of the Rev. Messrs. Geoffrey Dongalen, Henry Hakcholna, and Artemio Zabala by three and one-half months.

The Bishop again asked for advice regarding the division of the Diocese. After discussion the following recommendations were made:

1—That the Council recommend to the Bishop the immediate creation of a National Council of the Philippine Episcopal Church.

2—That the members of the National Council of the Philippine Episcopal Church be composed of three priests, one each from Bontoc, Ifugao, Apayao, Kalinga, and Abra; Benguet and Manila; and Mindanao and Sulu, and three laymen from the same areas to be elected at the 1965 Convocation for one year terms by the delegates of the specified regions meeting as regional representatives plus the three Bishops, the Dean of PICAPB and the Treasurer of the Philippine Episcopal Church.

For the purpose of strengthening the influence of the two Suffragan Bishops, Bishop Ogilby indicated his intention to appoint Bishop Longid as Archdeacon of the Bontoc, Ifugao, Apayao, Kalinga and Abra area, and Bishop Cabanban as Archdeacon of Mindanao and Sulu, although the latter will continue to assist him in the central Philippines.

The Bishop informed the Council that the congregation of Holy Trinity Mission, Zamboanga has taken steps to become a parish in drawing up and approving a parochial Constitution and By-laws. They elected their rector in the person of the Rev. Constancio Manguramas.

The Bishop informed the Council of the purchase of land in Novaliches, of plans for the construction of a girl's dormitory on the Cathedral Heights property, and a residence for the Villanueva family with guest accommodations.

Respectfully submitted,

WAYLAND S. MANDELL

#### REPORT OF BOARD OF EXAMINING CHAPLAINS

The Board of Examining Chaplains for the year 1964 was composed of the following: The Rev. Richard R. Over—Chairman, The Rev. James L. Gill, The Rev. Magdaleno Bacagan (who was replaced by Father Gill) as Secretary, The Rev. George C. Harris, The Rev. George Zabriskie, II, and The Rev. Alejandro R. Tauli.

Canonical Examinations were given to the following candidates May 11-18, 1964: Messers Francis D. Daytec, Geoffrey O. Dongalen, Ricardo Deleso, Juanito Layag and Henry Hakcholna. All candidates successfully passed the examinations. However, on the recommendation of one examiner one candidate was asked to do further reading in New Testament before ordination to the priesthood. He was put under the charge of the Bishop.

The Board wishes to reiterate its position on the nature of canonical examinations. "The purpose of canonical examinations is the determination of the candidate's ability to interpret in terms of preaching, teaching and pastoral care, the knowledge he has gained from his theological education." (*Manual for Examining Chaplains*, Eighth Province). Therefore, the slogan for all Examining Chaplains is "relevance rather than content".

Respectfully submitted,

RICHARD R. OVER  
*Chairman*

#### REPORT OF THE FINANCE COMMITTEE

Although our functions are outlined in Canon 7, "to maintain general supervision of the Financial Affairs of the District," we are limited in what we may do or want to do by the reference in the Canon which reads, "and, upon request, as advisor in the business affairs of the District and its individual parishes."

We have been called upon by two parishes in the past year to advise on investments and we have so advised; the advice was accepted and the investments have been profitable.

As to our stewardship program for 1965-1966, we refer Convocation to the report of the Joint Committee on Program and Budget of the 61st General Convention and in particular Resolution No. 8:

RESOLVED, the House of Bishops concurring, that this 61st General Convention urges all members of the Church to practice tithing; and, further,

RESOLVED, the House of Bishop concurring, that this 61st General Convention commends to all vestries the goal of giving one-half of the ordinary income of their parishes to work outside their parishes on national, diocesan and local programs; and, further

RESOLVED, the House of Bishop concurring, that this 61st General Convention commends to the conventions and convocations of all dioceses and missionary districts the goal of giving to the National

Church an amount equal to that which is expended upon diocesan and district programs.

The Finance Committee of this Missionary District enthusiastically endorses this resolution and urges all members of this Convocation to develop this new concept at every level of the Church's life.

Respectfully submitted,

WILLIAM C. COUNCELL  
*Chairman*

#### REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

The Christian Education Committee has carried on its work this year largely in terms of consultations, conferences, and institutes with the help of the Division of Christian Education of the Joint Council. We have planned our activities in awareness of the fact that the people we have to deal with will surely come from two different traditions or Church bodies; namely the Philippine Episcopal Church and the Philippine Independent Church. With this fact and the "launching into deeper waters" phrase in mind, we have planned and run a Teacher Institute in Sagada with a total of one hundred and nineteen attending; a Lay Readers' Institute in Upi, Cotabato with thirty-four laymen participating; a Teacher Training Institute also in Upi with sixty-eight teachers, catechists and clergy taking part; a Clergy Conference in Bontoc with thirty-four clergy present. All of these activities were joint in that members of both Churches were involved. Members of the Committee have also participated in other institutes and conferences sponsored by the Division of Christian Education in Philippine Independent Church areas. We have also found ourselves deeply involved in Christian Education work of the National Council of Churches in the Philippines.

A new development was the attempt to find a means of communication between the different Convocation committees by planning for and sponsoring an Inter-Committee Consultation. This was held in Baguio with the committees on Mission Schools, Young People's Work, Laymen's Work, Church-women, Stewardship, Evangelism, Liturgics, College Work and Christian Education represented by a total of nineteen people. Bishop Loñgid and Dean Mandell were also present and contributed very much to the Consultation. Following a lively and thoughtful discussion which did not resolve itself into any decisions, a request was made to have this kind of meeting continue. This we plan to do.

It is our hope that the year 1965 shall bring further growth not only in the above mentioned areas of concern but also in others, such as the writing

and revising of teaching materials, and that the two Churches in communion with each other in this land, shall benefit to the Glory of God thereby.

Respectfully submitted,

DAVID BACAYAN

*Chairman*

#### REPORT OF THE COMMITTEE ON MISSION SCHOOLS

Meeting twice in 1964 the Committee on Mission Schools made the following recommendations:

- 1) That the objectives of Mission Schools should be (a) the development of an academic education equal to the best education possible and (b) the development of schools with strong spiritual and character programs.
- 2) That, in order to meet the objectives set, quality personnel, adequate salaries, and adequate school plants and facilities are needed. Pursuant to this recommendation, a ₱24,000 appropriation for the improvement of five schools has been submitted to the Bishop for consideration; and pursuant to the improvement of the teaching personnel, six elementary school teachers are currently on study leave to finish a degree course in education, two of whom are aided in their studies from mission and school funds.
- 3) That, instead of thinking at this time in terms of expansion, the school program be limited to the degree that it can be adequately financed and properly manned, even to the extent of closing schools in places where the Public Schools are doing similar or better work. Pursuant to this, three barrio schools were closed.
- 4) That St. Paul's Memorial School would benefit greatly if it had an ethnically heterogeneous faculty and if it had a functional vocational program. Poultry and basketry were recommended for St. Paul's and received favorably by the school principal, but the school is financially handicapped to start the program. Any help from anywhere is most welcome.
- 5) That should there be further increases in teachers salaries, increases would apply only to teachers who have finished an education degree course; and that it now becomes a policy to employ only teacher applicants who have finished an education degree course. It was later found that a salary increase was not possible due to budget limitation, but individual schools, on their own resources, may raise salaries above the standard salary scale set for Mission Schools teachers.

6) That, pertaining to the opening of a high school in Zamboanga, the Committee feels that the need for such a high school would depend upon the interest and enthusiasm of the Zamboanga community toward the opening of a high school in that area; that this high school, if opened, should be academic, but with a strong practical vocational program; and that this school should be located, not in Calarian, but in Zamboanga City, in anticipation for future self-support.

Respectfully submitted,

RESURRECCION BOTEÑGAN  
*Chairman*

#### REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S WORK

The biggest activity of the Committee on Young People's Work in 1964 was the national conference held in Sagada from July 13-17. A total of 76 delegates attended. The amount paid by the delegates fell ₱1.90 short of the expenses of the conference. The three days and four nights of the conference were spent in group discussions, lectures, worship, outdoor activities, and, of course, sleeping and eating. The lecturers were Mr. Resurreccion Boteñgan, Mr. Timothy Chaokas, and the Rev. William C. Houghton, who was also chaplain of the conference.

The meals were prepared by the women of the Parish of St. Mary the Virgin and the members of the Sagada Parish Youth Club. Peace and order were made possible by the cooperation of the people of Sagada under the leadership of the mayor, Mr. Bonifacio Ramon Aben; the Parish Priest, Father Abellon; and the vestry members.

One of the encouraging things about the conference was the presence of five delegates from the Parish of St. Francis in Upi, Cotabato, in spite of the distance and expense of their travel. While this might be encouraging, it is also discouraging that some of the nearby missions failed to send delegates.

This committee also made it possible for Mr. Hingwah Leung to attend the ACYA in Dumaguete last December; ₱200.00 was contributed toward his expenses.

The committee is acutely aware of the need for a trained person to engage full-time in young people's activities in the Diocese. We here present our traditional annual appeal for such a person.

The Executive Committee on Young People's Work of the Philippine Episcopal Church asks the priests and/or other persons who are in charge of youth work within the Diocese to report to the Executive Committee

regarding their plans for this year. To be included in this report are the names of the officers of the young people's group and the number of members in each organization. All reports should be sent to: Mr. David Loñgid, 83 St. Mary's Street, Cubao, Quezon City.

Respectfully submitted,

DAVID LOÑGID  
*Secretary*

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#### B. REPORTS OF COMMITTEES OF CONVOCATION

##### REPORT OF THE COMMISSION ON TRANSLATIONS

The Commission on Translations met on January 31, 1964, and elected the Rt. Rev. Benito C. Cabanban and the Rev. Emerson Bonoan as Chairman and Secretary respectively.

The following translations have been accomplished in 1964:

- I. Ilocano Section: Prayer Book Collects from Advent Sunday through the 24th Sunday after Trinity have been approved by the Bishop for trial use. Stencils for these collects have been cut and are ready for mimeographing.
- II. Igorot Section: (Sagada) Translation of the Ministration of Holy Baptism has been approved by the Bishop for trial use. About 100 copies were made of this translation and distributed to priests in the Mountain Province.
- III. Tagalog Section: A Tagalog translation of the Order for Holy Communion has been approved by the Bishop for trial use. Stencils for this translation have been cut and are now ready for mimeographing.

The Bishop has also concurred with the Commission's recommendation that the name of the commission be simply "The Commission on Translations."

Respectfully submitted,

BENITO C. CABANBAN  
*Chairman*

##### REPORT OF THE COMMITTEE ON STEWARDSHIP AND APPORTIONMENT

Some members of the committee attended the stewardship conference held in Baguio in August last year and also a meeting on the same subject in St. Benedict's Mission, Besao, later in the year. The Clericus in northern

Mountain Province included the topic on stewardship in their meetings, particularly the subject of tithing. We hope the Clerics in the other regions did the same. The Committee asked local congregations to organize stewardship committees on the local level. We hope this is being implemented together with the various recommendations made by the Committee and approved by Convocation in past years.

It is worth noting that the total church offerings of all the parishes and mission congregations of the Philippine Episcopal Church had increased each year. This amounted to ₱231,153.47 in 1963. We do not have complete figures for 1964 but it seems there will be a decrease to ₱217,297.33.

Respectfully submitted,

EDWARD G. LOÑGID  
*Chairman*

#### REPORT OF THE COMMITTEE ON EVANGELISM

The year 1964 saw this Committee conducting their Evangelistic Mission in the Besao area. A serious and prayerful presentation and discussion of Christian Stewardship with lay leaders of St. Benedict's Mission on the evening of December second, opened the Preaching Mission. It is our hope that this Mission, one of the oldest in this Missionary District, will responsibly and joyfully join our family of parishes in the near future. The following morning was spent for pastoral visitation in the town, where a sick man, prepared by Father Tauli and Mr. Pal-og, was baptized.

From St. Benedict's we travelled from village to village, up and down foot trails, across rice terraces, and hanging foot bridges for five successive days, preaching the Gospel. The difficult strenuous climbs often reminded us of the determination, zeal and love of previous missionaries, who braved them, rain or shine. The reminders helped strengthen us as we pushed along.

Church services, sermons, instruction, pastoral calls, conferences, blessing of a chapel, a dispensary and private houses kept us busy. Christian Stewardship, MRI, the Gospel of love, forgiveness, hope, life, and the projected division of our Missionary District were deliberated on during the evangelistic meetings.

In St. Bede's Mission, where we arrived at two o'clock in the morning, we were up early for the church service with sermon, followed by a conference which closed at noon when we met the brethren for a thanksgiving lunch which further strengthened our fellowship. An open forum, in which the people actively participated, occupied the whole afternoon. Darkness forced us to end the meeting early. The much needed dispensary, blessed on that day, reminded us of MRI, of the love of God for His children, expressed

through concern for us by the Churchwomen of the Church of the Holy Trinity, Manila, who generously helped build it.

Finally, on the fifth day, strengthened by prayer and the daily reception of the Body and Blood of the Lord, and cheered by the warm and generous hospitality of the people and by their eagerness to share in the work, we joyously headed for home, up the longest and most strenuous climb in that rugged region, thanking the Lord for the privilege of sharing in a small way in the great Missionary work of the Church. Mutual expressions of gratitude between the staff of St. Benedict's Mission and Bishop Loñgid's party for benefits received from the continued guidance of the Holy Spirit in the wonderfully enjoyable Evangelistic Mission, closed our visit. Our last meeting was in the house of the man baptized at the beginning of the mission when we gathered together for his confirmation. We drove home inspired and determined to serve the Lord better.

Respectfully submitted,

EDWARD G. LOÑGID  
*Chairman*

#### REPORT OF THE COMMITTEE ON LITURGICS

During the past year the Committee, both by means of meetings and by individual study and report, has continued to amass and evaluate information in preparation for writing Forms of Service for Special Occasions to be submitted to the Ordinary for his approval and possible endorsement for trial use in this Diocese. We have not considered ourselves ready to submit any Forms of Service as yet, since we were convinced that a thorough examination of similar forms used elsewhere, an understanding of the social and folk customs in the various parts of the Diocese, and an objective evaluation of the needs of our people for Forms of Service for special occasions, were all the necessary basis upon which acceptable and usable forms might be produced. We are indeed grateful to the clergy who have responded to our appeal in providing us with materials and by making observations in their areas of work. We do renew our request and appeal to the clergy and laity to communicate to us their needs for special Forms of Service to be used on occasions not provided for in the Prayer Book or in the Book of Offices; and in particular for those occasions of social significance in the life and traditions of our people. We would welcome suggestions as to the types of Service best fitted to these occasions, and the supplying of any indigenous materials which may suitably be adapted to Christian celebrations.

The Committee, acting upon the request of the Bishop, has also engaged in a study, discussion, and evaluation of *Prayer Book Studies XVI* together with the legislation of the recent General Convention on the same. We have

submitted a report to the Ordinary, embodying our recommendations as to the implementation of this legislation in this jurisdiction, and as to the use of the Calendar and other materials of *Prayer Book Study XVI* in this Philippine Episcopal Church.

We have given serious thought to future liturgical developments in the life of the Church here as we move to the possible division of the Diocese and look forward more realistically to autonomy. We are convinced that the time is now ripe to explore the various forms of the Liturgy with a view to the future production of our own Liturgy. We envisage the possible establishment of a National Standing Liturgical Commission as a means to this end.

We hope that the Committee may be used more by the clergy, and shall give close attention to any matters of Liturgy submitted to us.

Respectfully submitted,

H. ELLSWORTH CHANDLEE  
*Chairman*

#### REPORT OF THE COMMITTEE ON COLLEGE WORK

The Committee on College Work continues to function primarily through the Division of College Work of the Joint Council, which has been in existence since September, 1962.

The past year has seen the continuance of the Manila-area ministry to faculty and students through the College Center at 911 Lerma Street, Sampaloc—a location near the major downtown universities. The Center study facilities are open every day from 7 a.m. to 9 p.m.; Chapel services are held daily (except Sunday) and include a weekly celebration of the Holy Eucharist at noon on Thursdays. We are thankful for the service of our lay readers: Theodore Arciso, Alfredo Buma-a (licensed by the Bishop), Jose Sadia (appointed by Bishop de los Reyes), and for the many students who read lessons at these services.

The weekly Sunday services at the University of the Philippines College of Agriculture, Los Baños, have been assumed as the responsibility of the College Work staff. Staff members also assist at the services of the Cathedral of St. Mary and St. John when they are not occupied with conferences and trips in the provinces.

The conferences on Christian Marriage, Liturgical Renewal, and Orientation to College Life (a preparation for high school seniors) are three major programs offered in Manila and the provinces.

The College Work Division has been instrumental in starting an Ecumenical Dialogue group in Manila, composed of some thirty-five clergy and

lay persons—Catholic and Protestant. Most of these persons are educators or have some close relationship to higher education in the Philippines.

One project of the Ecumenical Dialogue group is a Faith-and-Life Community—a residence community of upperclassmen, graduate students and faculty who agree to live by a rule of discipline which emphasizes:

1. academic excellence—as a form of worshipping God with all the mind;
2. religious observance—through biblical study and prayer, both private and as a group, each member participating according to his own Christian liturgical tradition;
3. ecumenical dialogue—by setting time regularly for the study and discussion, in an ecumenical spirit, of the meaning of Christian FAITH AND LIFE and other related subjects;
4. service to the community at large—by participating as a group in social welfare activities.

The Faith and Life Community may be housed at the present rectory of Holy Trinity Church, Ermita, if the Rector and his family move to another location.

A major addition to the work of the Division was realized this year with appointment of the Rev. H. Benton Ellis, who had served for six years as the Episcopal Chaplain at the University of Miami, Florida, as a member of the College Work Staff. Father Ellis is assigned in the Baguio area and has the Rev. Henry Hakcholna and the Rev. Julian Juanitez as associates in the program there.

The national staff is composed of the Rev. James L. Gill, Chaplain, the Rev. Eustaquo Coronado, Associate Chaplain (on a one year study leave at Virginia Seminary and in Washington D.C.); the Rev. Benjamin Botengan, Associate Chaplain; and the Rev. Geoffrey Dongalen, Assistant Chaplain.

Fespectfully submitted,

JAMES L. GILL  
*Chaplain*

#### REPORT OF THE COMMITTEE ON MEDICAL SCHOLARSHIPS

Mr. John Alipit received his M.D. from the U.E. College of Medicine in May. He had a very fine record during his entire medical course, passed the Board examination, and has been accepted as a Junior Resident at St. Luke's Hospital.

Beginning with the 1964-65 academic year Miss Geraldine Zabala was given a partial scholarship for study at U.E. College of Medicine. Two former

scholarship men who became ineligible for further assistance because of failures, changed to different courses. A third is still trying to make up his failures and again become eligible.

Funds received from local sources were less in 1964 than in 1963.	
Balance on hand January 1, 1964 .....	₱7,915.39
From local sources .....	546.97
From a former scholar now in U.S.A. ....	193.75
	₱8,656.11
Expenditures .....	1,707.10
	₱6,949.01
Balance .....	
Designated for certain scholars and not transferrable .....	3,987.25
Working balance .....	₱2,961.76

Respectfully submitted,

HELEN BOYLE  
*Secretary*

#### REPORT OF THE COMMITTEE ON SCHOLARSHIPS FOR CHURCH GIRLS

The Committee on Scholarships for Church Girls considered fifty-three new applications in the year 1964. After eliminating those with low scholastic standing, the Committee budgeted its funds and was able to aid thirteen new girls and continue assistance to fourteen who had previously been aided, a total of twenty-seven. These come from Balbalasang—1: Bagnen—1: Baguio—2: Besao—4: Bontoc—1: Kapangan—1: Lon-oy—1: Manila—3: Sagada—7: Tadian—1: Upi—5. Courses being taken are nursing and pre-nursing—10: Teaching—13: Social Work—1: A.B.—1: C.P.A.—1 and Agriculture Home Technology—1. The Committee hopes to keep a wide geographical distribution and also urges the girls to spread out into various educational fields. We call attention to the need for Church girls in the fields of therapy, both occupational and physical; Business—secretaries are urgently needed; Medical Technology and Library Science. It is hoped that girls will seriously consider entering these fields as well as those more commonly chosen.

Tuitions and living costs are all higher than a year ago. Contributions must increase accordingly, or we will have to cut the amount of aid granted. It is indeed a source of satisfaction to note that the contributions from the Philippines have increased materially, especially from the Manila area, and we hope that contributions from all over the Philippines will continue to increase (other contributions have also gone up).

However, the total money increase is just enough to pay increased expenses; it is not enough to extend help to an increased number of girls. Ex-

penditures in 1964 totaled ₱12,742.39. We pray that more than this will come in during 1965 so that the work of the Church in educating its women may grow to the glory of God.

Respectfully submitted,

CONSTANCE BOLDERSTON

*Chairman*

#### REPORT OF THE MEN'S SCHOLARSHIP COMMITTEE

The budget for the academic year 1964—1965 is approximately ₱10,500. By the end of the year 23 students will have been assisted. One grantee graduated in December, four others hope to do so in May. Men assisted by the program are presently working in Brent Hospital, St. Luke's Hospital, Easter School, and St. Theodore's Hospital.

Finances still continue to be a problem. This year we have been barely able to hold our own. If local contributions do not greatly increase, the committee will soon have to begin spending its capital resources and it will not take long to exhaust these.

At its last meeting, the committee decided to tighten up its requirements. This is partly because of financial pressures, but also—and more important—because the committee feels that it can best forward the life of the Missionary District by developing quality instead of quantity.

With the increasing number of students in the Baguio area, and with the addition of the Rev. H. Benton Ellis to the committee, we plan to form a Baguio sub-committee. This will consist of Mr. Nicomedes Alipit, Mr. Rex Botengan, and Father Ellis. They will be responsible for the day to day operations of the committee, for any pastoral or disciplinary problems that may arise, and for interviewing new applicants.

#### *Geographical Distribution*

Sagada .....	8
Besao .....	3
Bagnen .....	2
Bontoc .....	2
Lon-oy .....	2
Upi .....	2
Tabuk .....	1
Balbalasang .....	1
Tadian .....	1
Itogon .....	1

#### *Professional Distribution*

Agriculture .....	5
Education .....	4
Liberal Arts .....	3
Business .....	3
Engineering .....	2
Pre-Med .....	2
Dentistry .....	1
Forestry .....	1
Physical Therapy .....	1
Nursing .....	1

Respectfully submitted,

GEORGE ZABRISKIE, II

*Chairman*

## C. OTHER REPORTS

### REPORT ON THE JOURNAL

The Journal for 1964, being the 48th Annual Report and containing the Proceedings of the 46th Annual Convocation of the Philippine Episcopal Church was duly edited and published. The Rev. Magdaleno Bacagan, as Secretary of Convocation, did excellent work in preparing this material. The cost of printing 400 copies of the Journal was P850.00. They were distributed as follows: in the Philippines 210 copies, to the U.S.A. and other countries 102 copies. Since the first distribution, many copies have been sent or given to interested persons. Copies are on file in the Bishop's Office and with the Registrar.

Respectfully submitted,

HELEN BOYLE  
*Committee Member*

### REPORT ON THE PHILIPPINE CHRONICLE

During 1964 there were five issues of the Philippine Chronicle, all of the issues ran twelve pages and we printed 1450 copies of each issue.

It was unfortunate that we were unable to give you six issues in 1964, but we will try to print an extra issue in 1965.

The Editor is grateful to all who contributed articles during the year, for their willingness to help and for their promptness. Articles of interest to our readers are always welcome, especially if they reflect the life and work of our Church in the Philippines.

Paid subscriptions and contributions are welcome, as our present resources are limited.

Respectfully submitted,

WILLIAM C. COUNCELL  
*Editor*

### REPORT OF THE ANGLICAN CHURCHMAN

During the year 1964 the ANGLICAN CHURCHMAN, an official publication of the Philippine Episcopal Church, issued five four-page and one six-page bi-monthly editions. At the end of the year there was a paid circulation of 2220 which is an increase of only 160 over the previous year. In addition, approximately 150 copies are sent *gratis* to individuals and institutions locally

and overseas. There are also about 25 local and overseas paid individual subscriptions.

The financial picture is even bleaker. As of January 1, 1965 there was a cash balance of ₱266.54. There is a printing bill of ₱156.21. Accounts receivable from our subscribers amount to ₱236.60 (some stations owe as much as ₱45.00 while others have not paid since early in 1963!). During the year 1964 the ANGLICAN CHURCHMAN was able to operate on the credit side of the ledger only because of a much needed and generous gift of ₱200.00 from the Bishop and several other smaller donations. To those who donated money and articles the editor wishes to give special thanks.

Several points need at this time to be emphasized. **FIRSTLY:** To those who have helped by subscribing, writing, editing, composing and mailing the editor is most grateful. Especially to be mentioned are our columnists, Mr. Rex Boteñgan and Mr. Eusebio Boteñgan, Jr. The Rev. Francis Daoey has given generously of his time for the mailing of individual and group subscriptions. Again, as at the end of every year and in every report, the editor wishes to give special thanks to Mrs. Richard R. Over.

**SECONDLY:** the ANGLICAN CHURCHMAN has tried to be a relevant newspaper to the people of the Philippine Episcopal Church. Sometimes it has been critical of the existing situations which seem to indicate a certain stagnancy of the Church. It has hoped through its editorial policy and certain articles to incite the Church people in the Philippines to greater vision and vocation as missionaries of God. "A Church without vision is a dead Church". The editor feels that the Church in the Philippines, clergy and laity alike, with a few notable exceptions, has not supported the ANGLICAN CHURCHMAN as an official organ of the Philippine Episcopal Church.

**THIRDLY:** following from the point above, the ANGLICAN CHURCHMAN to all intents and purposes has become the voice of one person or a group of equitable people. The editor agrees that this is, in a sense, a "one-man" operation, and while the editor agrees completely with the one man, he does feel that this may not be a healthy situation as far as the whole Church is concerned. Therefore, the editor asks that Convocation accept his resignation.

**LASTLY:** the editor would charge Convocation, as representatives of the Philippine Episcopal Church, to re-evaluate the position of the ANGLICAN CHURCHMAN to see if there is a place for such a paper in the setting of the Church in the Philippines. To continue in the same static rut is a matter of poor stewardship.

Respectfully submitted,

The Rev. RICHARD R. OVER,  
*Editor*

## REPORT OF THE EPISCOPAL CHURCHWOMEN

The Convention of the Philippine Episcopal Churchwomen which was held at Easter School in Baguio City last May was interesting. The Bishop participated in our activities, giving us inspiration and guidance. The presence of Miss Helen LeFebre also meant a lot especially to the "Provinciana" chairman who presided over such a convention for the first time in her life.

The report of our Christian Education Secretary was an eye-opener to many of us. In the future we hope to give more time to similar work-shops even at the sacrifice of sight-seeing tours.

For the first time in many years, four new branches of the ECW were formally admitted. These were the ECW of St. Anselm's Mission, Bantay in Kalinga, St. Hippolytus Mission, Ambagiw, Besao; Thanksgiving Mission, Tuba in Benguet; and St. Simon's, Labayog in Pangasinan. We thank the priests and women whose interest helped to make these organizations a reality.

A number of the branches of ECW held meetings regarding the division of the Diocese. Their views on this matter were incorporated with the recommendations of other organizations in their local churches.

To date, there are 43 branches of the Philippine Episcopal Churchwomen. Should the division of the diocese follow along the Bishop's memorandum of June 2, 1964, the Dioceses would have: North—23 ECW branches; Central—17 ECW branches; and the South—3 ECW branches.

Respectfully submitted,

ANDREA BONDAD  
*President*

## REPORT ON THE PHILIPPINE EPISCOPAL CHURCH SUPPLY HOUSE

As the year 1964 ended I felt that the Church Supply House had had a fairly good year, there have been many changes in stock mostly from hard cover books to paper covers. I am glad to be able to report that there are now hundreds of the old classics and good reference books being published in paper covers, the Supply House will stock them as we are able to get them.

The Supply House continues to serve; and has added to its customers many more from all parts of the Philippines, Taiwan, Japan and many parts of the United States. We have added more Philippine Independent Church members to our list this year, and have done a great deal of business with Silliman University in Dumaguete, St. Andrew's Seminary, St. Luke's School of Nursing, Trinity College, Brent School and Holy Trinity Church,

Manila, these institutions have used the Supply House to get materials for their Libraries, classes and Sunday Schools.

To all our friends and customers, we say 'Thank You' for a good 1964.

Respectfully submitted,

ADA CLARKE  
*Manager*

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#### D. REPORTS OF INSTITUTIONS

##### REPORT ON BRENT HOSPITAL

1964 marked the Golden Anniversary of Brent Hospital and a fitting ceremony was held to celebrate the occasion. Fifty years before, February 2, 1914, the late Bishop Charles Henry Brent formally opened the hospital and set forth its functions in his message, "..... Its doors are open to the sick . . . without prejudice or favor, whatever the shade of Christian belief or non-belief of those who apply."

The following statistics will show some progress made this year:

	1963	1964
Total income .....	₱254,160.82	₱264,757.68
Cash balance end of year .....	21,347.77	41,231.90
In-patients .....	2,434.00	2,583.00
Patient days .....	10,883.00	13,238.00
Out-patients .....	12,106.00	13,907.00
Charity expense .....	₱ 11,995.32	₱ 12,675.51*

\* excluding Upi Clinic and Mobile Clinics.

Our dream of having a new nurses' dormitory was finally realized with the construction of a beautiful two-story building.

The Advisory Council carried on its functions effectively. The Ladies' Auxiliary was organized and has been very active. For its initial project it has been helping to furnish the new nurses' dormitory. It donated all the beds complete with comfortable spring mattresses, and other furniture.

We were indeed fortunate when Mrs. Vitaliana G. Beltran accepted our request that she head the Nursing Department. She is now doing a tremendous job streamlining and up-dating the nursing service.

The mobile clinic was expanded to cover five barrios and we continued the work in the Upi Clinic and the mission school clinic. Through the services of the newly organized medical social service department, more indigent patients, as well as non-patients, have been given aid in one form or another.

During the year we acquired an additional microscope for our laboratory and one for the Upi Clinic. We received a refrigerator from the United States purchased by Miss Gertrude Selzer with funds she received from church groups in Longview, Washington and in the Diocese of Tennessee. Many friends abroad have sent us small packages of drugs and other gifts.

The remodelling of the lobby and the surrounding areas was started. It is hoped that this will be the beginning of an overall remodelling of the main hospital building to repair damage caused by white ants and to make the improvement on the original designs to suit present needs.

So far Brent Hospital has enjoyed a "monopoly" being the only private hospital in the area, but this advantage cannot last. At the moment some private physicians are setting up their own hospital, and in order to be able to put up healthy competition, Brent Hospital has to expand, improve its plant and facilities and above all, offer the best medical and nursing services possible. This will mean huge expense and lots of hard work and sacrifice for all concerned, but it is the only way to survive. We implore every one to help us and pray for us, so we may continue providing Christian medical services to the people, as envisioned by Bishop Brent when he founded this institution.

Respectfully submitted,

ESTEBAN E. MARASIGAN, M.D.  
*Medical Director*

#### REPORT ON ST. LUKE'S HOSPITAL

##### *More Patients, Increased Occupancy*

During the calendar year ending December 31, 1964, the hospital provided service for 8,685 adult and pediatric patients as compared with 8,662 in the previous year. There were 1,912 babies born at the hospital during the past 12 months as compared with 1,678 in the previous year.

Total patient days were higher, 76,011 in this last year as against 71,555 in the previous 12-month period. The average percentage of bed occupancy is higher, 91.5 per cent as against 86.4 per cent in the previous year. Social service (free and part free) patient days accounted for 18 per cent of the total patient days, or 12,733 patient days—3.6 per cent higher or 3,493 patient days more than the previous year.

In addition to the in-patient service, there were 45,992 out-patient visits as compared with 30,293 the previous year, and 12,314 patients were served in the emergency room as compared with 9,808 the previous year.

#### *Operating Revenues Cover Costs*

Total charges for hospital services for the year ending December 31, 1964, were ₱3,097,218.25 as compared with ₱2,589,968.35 for the preceding year, an increase of ₱507,249.90 or 19.5 per cent. Over half a million pesos of the total were deductions; social service patient's charges accounted for 75 per cent of the total deductions.

Cost of operation continues to increase amounting to ₱2,563,380.86, this year against ₱2,123,997.39 last year, an increase of ₱439,383.47 or 20.6 per cent. Salaries and wages alone were up ₱141,193.47, while other operating expenses were up ₱298,190.00.

#### *Changes in Personnel, New Forms of Service, and Plans for the New Addition.*

On May 1, 1964, after more than 43 years of devoted and faithful service to the hospital, Mrs. Vitaliana G. Beltran retired as Director of Nursing Service. Miss Bienvenida S. Alonzo, who has been administrative assistant for nursing service took over the reins from Mrs. Beltran.

Also in May, Miss Virginia Hebert returned from her regular furlough to serve another term as Director of Social Service. Miss Emma Paras, who returned in October, 1963 after her post-graduate study abroad, resigned in November, 1964 to engage in full-time teaching and private medical social case work.

Early in December, The Rev. James Albert Dalton arrived with his family to assume the hospital chaplaincy—a position which had been temporarily filled by the Rev. Manuel Kiley for several months.

Realizing the urgent need for a more comprehensive type of medical care program, especially to our underprivileged population in the community, our home care program was launched in September, in cooperation with the School of Nursing and the medical staff.

As part of our present day philosophy of caring for the mentally-ill, recreational facilities were enlarged and equipped by the Woman's Board. A spacious garden and occupational therapy rooms were dedicated and named after Mrs. Clara Thacher Main, first president of the Woman's Board of St. Luke's. An out-patient psychiatric clinic has also been organized and meets twice a week.

During the year discussions of the plans for the addition were carried on with the architects, the medical and nursing staff, and other groups

in the hospital. The Board gave approval to the schematic drawings, the first step in the architectural process, and the plan for the additions will provide the following additional facilities: 97 beds; and enlarged resident-intern's quarters; a separate out-patient building and doctor's offices; an addition to the present nurses' residence and a separate graduate nurses' residence.

The Bishop has been authorized by the National Council to borrow at least ₱2M from local lending institutions to finance these additions, and the hospital is expected to amortize the loan from current and additional earnings.

*Medical Staff and Training Programs.*

No less than 600 physicians are privileged to practice in St. Luke's and because of the limited beds available for their patients, applications for membership into the medical staff were closed as of November 16, 1964.

The University of the Philippines Program in Hospital Administration has accredited our hospital for formal residency training in hospital administration. Other departments of the hospital continue to provide training opportunities for other schools and health agencies. It is our hope and desire that in the very near future, under the leadership of the Rev. James Albert Dalton, our chaplaincy training program shall be fully developed and accredited.

With gratitude and sincere personal thanks, the Board of Governors and Administration of St. Luke's Hospital acknowledge gratefully the unselfish contributions of time, energy, and resources of all who have assisted us during the past years. These gifts help to make it possible for us to maintain our full community health role.

Respectfully submitted,

E. R. MONTOYA  
*Administrator*

**REPORT ON ST. THEODORE'S HOSPITAL**

There were quite a number of changes in personnel during 1964: workers came to serve, but have gone by reason of retirement, matrimony, or desire for higher educational attainment. We were fortunate to have the faithful services of our chaplain for the first five and the last months of the year. At the professional level, there is always an acute shortage, causing all to work double time.

The expansion of the physical plant for the year is seen with the establishment of the "McCarty Memorial Well-Baby Clinic" building and a new electric generator and powerhouse. These were donated by very good friends in

the U.S.A. The clinic building is a big relief to the congestion at the main hospital building, since there is an average of 250 babies, with the same number of mothers seen every Saturday. This service is the best that the hospital extends in matters of preventive medicine. Besides, it is very economical to finance—18¢ per baby per visit. This service should be encouraged and pursued through the coming years.

For five months, until the installation of the new generator, we had to grope along for want of power. Thus the use of all the electrical appliances, most especially the X-Ray, was brought to a standstill, upsetting the hospital's services severely. Things are now back to normal operations.

The pharmacy has also been expanded, both in its contents, type and volume of service. It is now located in a new and bigger room which is easily accessible.

The laboratory and X-Ray, outpatient department and the outstation clinics all showed a marked increase in activities and work done. There were 5,030 procedures done at the laboratory; 8,380 minor operating room activities including 101 blood extractions and transfusion; 26,851 dispensary cases; 6,736 clinic consultations; 1,388 admitted patients making a total of 11,142 confinement days; with an average stay of 7.8 days per patient. There were 68 major operations. The house occupancy rate was about 60%. Physical examination done on mission school children and church workers came to a total of 1,327.

The outstation clinic at Panabuñgen, Besao, is now ready to open its doors pending the arrival of the drugs ordered. This clinic is expected to serve a wide isolated area where there are no motor roads, telephone or telegraph facilities. The outstation clinics of Tadian, Balbalasang, and Panabuñgen, are now considered to be extension services of the hospital. They are of great help to the immediate population where they are located, most especially on the preventive medicine aspect of the work. In spite of the great difficulty in setting up, maintaining the work, and the big expense, it is offset by the valued accomplishments.

The operational budget came out well, breaking even at the end of the year. It can be safely said that the business operations were well managed. A complete audit of accounts and procedures was done, and we have started to implement the recommendations.

There is an acute need for dedicated workers at the professional level, more office space, more equipment, a chapel, and vehicle for use in visiting the outpatient clinics as well as to carry patients to and from the hospital. A great deal has already been done towards the improvement of the hospital, but there is still much more to be desired. We enjoin you to remember St. Theodore's Hospital in your prayers.

Through the personal and spiritual guidance of our Chaplain, our approach in handling our work is to create a real Christian atmosphere in the hospital. This, of course, requires mutual confidence and good will, as well as close cooperation between the doctors, the chaplain, the nurses, and all the other members of the staff. Whatever manner or type of healing a patient receives in the hospital, it is derived from one source, God. To help the patient to be receptive, we try our best to make him aware of God's love demonstrated through our faith, prayers, sacramental acts and love expressed in patient service. Before beginning the day's task, we gather at the chapel. There, one can see the intercession, group praying for the sufferers, for all the workers, each contributing his quota of faith and prayer to the teamwork for the patient's healing and wholeness.

Respectfully submitted,

BENE P. PARASO, M.D.  
*Medical Director*

#### REPORT ON ST. LUKE'S HOSPITAL SCHOOL OF NURSING

The present enrollment of the school is 148. Of this number, 52 are in the First Year, 47 in the Second Year, and 49 in the Third Year. Sixty per cent of the school population are Roman Catholics, twenty per cent are either Anglicans or Independientes and twenty per cent are from different Protestant denominations.

In April, 1964, forty-one students graduated. Of these, twenty-seven are currently employed by St. Luke's Hospital and three are assigned to some of the Doctor's Clinics. The rest are with other institutions, clinics or firms. One new graduate is now on full time studies for a B.S. degree.

The Religious Program of the school was boosted with the appointment of our New Chaplain, Rev. J. Albert Dalton who, together with his family, arrived last December. He is now handling all the religious instruction in the school.

We are most grateful to Rt. Rev. Lyman C. Ogilby, to the St. Luke's Women's Board and also to the others who have made it possible for Miss Fe Alcantara, one of our clinical instructors, to take graduate studies at Boston University. She is hoping to major in science, and expects to be away for two years.

This coming school year, 1965-66, may yet be another memorable year in the history of the school. For then, it is hoped that the school will realize its dream of elevating the diploma program to a collegiate program in nursing, leading to a BACHELOR OF SCIENCE IN NURSING. This will be offered at TRINITY COLLEGE OF QUEZON CITY. Selection of

students for this program will come from those who have just graduated from High School. Simultaneously with this, the school will also admit the last group of students for the diploma program which it is currently offering. The "Graduate in Nursing" program will continue to exist until all the students in the program graduate in 1968.

In keeping abreast with modern trends and practices in nursing, the first seminar, jointly sponsored by the school and nursing service of St. Luke's Hospital, was held June 1-3 and 8-10. The theme of the seminar was "The Role of the Headnurse and Charge Nurse in the Improvement of Patient Care Through Better Guidance and Teaching". Supervisors, head-nurses, charge nurses and clinical instructors of the school and the hospital were invited. The Resolutions which were adopted at the end of the seminar were submitted to the Administrator for action. Another seminar will be planned for this coming summer vacation.

The Home Care Program of St. Luke's Hospital was started last September. This program has afforded additional public health nursing experience to the senior students. The students, together with medical interns and a graduate nurse assigned to the program, call on patients in their homes for a follow-up of their care.

Another new program, the Supplementary Clinical Experience Program, which was approved by the Board of Trustees, was implemented last May. The program is primarily designed to help the new graduate in meeting her more complex responsibilities in the beginning of her professional life. The program was jointly planned by the school and the nursing service. It consists of lectures, discussions, demonstrations, planned and supervised clinical experience in the field of her choice which all lead to furthering her skills in bedside care and other administrative responsibilities usually assigned to her. The complete program is covered within a five month period. The student in the program receives an honorarium. To be able to distinguish her from the undergraduate, she wears a white uniform similar to a graduate's uniform, with a white apron over it. There were a total of 27 new graduates who signed up for this program.

This School year, St. Luke's Hospital School of Nursing extended the use of its classrooms and Microbiology laboratory facilities for the use of some science courses at Trinity College.

We are thankful to the Board of Trustees for the purchase of the three Carrier air conditioning units which were installed in the faculty room and principal's office. These came in very handy especially during the holding of the first seminar for our nurses last June.

I wish to take this opportunity to thank the Board of Trustees of the school, the administration and staff of St. Luke's Hospital for their generous

support and cooperation and the others who have offered their prayers for the success of the school.

Respectfully submitted,

JOSEFINA C. CARREON, R.N.  
*Principal*

#### REPORT ON ST. ANDREW'S THEOLOGICAL SEMINARY

On April 8, 1964 eight students from the Philippine Independent Church and four from the Philippine Episcopal Church were graduated from the Seminary. At the opening of the academic year 1964-1965 thirty-seven PEC students and eighty PIC students were enrolled. The settled enrollment for the second semester stands at thirty-five PEC and seventy PIC students. The students are representative of almost every area of the Philippines.

The faculty consists of eleven full time members, three of whom are at present on study leave, and seven part time members. We have been strengthened by the addition to the faculty of the Rev. Charles R. Matlock, who is teaching mainly in Ascetics and Homiletics. There has been close connection as usual with the different divisions of the Joint Council of the Episcopal Church and the Philippine Independent Church in the matter of lectures, meditations, quiet days, and sermons. We have had colloquia with the faculty of Union Theological Seminary, and further meetings of this kind are scheduled for the future. The regular visitation of outstations has been continued, and it is interesting to note that slightly more than twelve hundred school children in the Manila area have been receiving instruction during the year from seminarians under the guidance of the Rev. Richard C. Hall, who directs the pastoral work of the Seminary.

The library is now in the process of having an air-conditioning unit installed for the proper preservation of our 15,000 volumes as well as for the comfort of students. A whole new lighting system has been placed in the library also; this, with a rearrangement of stacks and furniture, individual study desks, and a proper periodical area brings the Bishop Mosher Memorial Library up to a fine standard.

Again the members of the faculty ran the St. Andrew's Summer Institute for Clergy on a graduate level. The Seminary was host also during the summer vacation of 1964 to a three-day conference of the Theological Society of the Philippines and to a ten-day conference of the faculties of five major seminaries of the Philippines. During the Christmas vacation there was a meeting at the Seminary of the Working Committee of the East Asia Christian Conference.

Respectfully submitted,

EZRA S. DIMAN, *Dean*

## REPORT ON ST. HILDA'S TRAINING CENTER

If a graph were platted for the progress of St. Hilda's Training Center in 1964 it would show peaks and falls, yet a strong upward line. The prolonged illness of a bright student, emotional problems, financial anxieties were some of the difficulties. High points included excellence in music, increased practice teaching, more requests for graduates than we could meet.

Changes in the Mission staff and in the hours for Christian Education in the government elementary school brought corresponding adjustments at the Training Center. A new chaplain, The Reverend George Tamking, was appointed. The unstinting efforts for the entire year of the part-time faculty deserve the commendation of all who understand the hard, patient building entailed at this stage of the development of the Church in the Philippines.

A guest with deep experience in education summed up the Tadian environment as a "perfect laboratory" for training. Field trips, a weekly out-station visit, practice in many phases of Church work were integrated with the regular classroom studies. The latter were enriched by several periods of instruction from visitors: The Reverend D. Bacayan, Sister Kiara, C.S.M., Sister Mary Lucille, C.S.M., Mrs. Diman, Mr. Ting. Mrs. Beltran, Mrs. Bondad, and Mrs. Holland gave inspiring talks to the students. The senior class enjoyed some special music lessons in Manila through the kindness of Mrs. Wang and Miss Bolderston.

Very helpful Lenten and All Saints' Retreats were conducted by The Reverend J. L. Bawayan and The Reverend J. B. Sicwaten, respectively. The guest preacher on St. Hilda's Day, The Reverend A. Stapleton, outlined the place of the Abbess Hilda in the history of the Church of England, and indicated ways in which graduates of St. Hilda's Training Center might draw together the Philippine Independent Church and the Philippine Episcopal Church.

Three women from the Philippine Independent Church and twelve Anglicans came for the autumn term. Shortly before Christmas we had the pleasure of a five-week visit from Sister Mary Divina, Novice, S.H.C.J. of the Philippine Independent Church. Accommodation at St. Hilda's House is still very limited. We are especially thankful to friends in America for plumbing and an extension of a few feet to the kitchen.

The Alumnae of the New York Training School for Deaconesses and Other Church Workers again made a much appreciated contribution to the Deaconess Massey Memorial Library Fund. The Church Periodical Club and groups of Churchwomen in the United States continued kind donations of books, magazines, sewing materials and small "specials". Individuals in the Philippines have expressed willingness to make contributions next year and to encourage regular support for the school.

Five students, after two years of study in Tadian, began a year of in-service training at two out-stations in Mindanao, in the Baguio area, Acoje Mines, and Bontoc. St. Hilda's Training Center is grateful to all who are helping to prepare Philippine women for church work. We hope they will be, in the words of Bishop Ogilby, "able, alert, faithful."

Respectfully submitted,

EVELYN M. ASHCROFT  
*Deaconess*

#### REPORT ON TRINITY COLLEGE OF QUEZON CITY

The institution bearing the above name was organized in June of 1963 by the Joint Council of the Episcopal and Independent Churches, using the school plant at 226 España Extension recently purchased from the owners of the former Capitol City College. From the previous administration there had been inherited an elementary department, an academic secondary department, and collegiate courses in Liberal Arts, Education (B.S.E.) and Commerce. The first task of the new regime was to improve the existing program, but a one-year Preparatory Nursing curriculum was soon added. A permit has also been secured to undertake the program leading to elementary teaching (B.S.E.Ed.). An application is now pending for a 5-year Collegiate Nursing course of study in cooperation with the present St. Luke's Hospital School of Nursing. A "Classical Associate-in-Arts" is being designed to serve the first two years of the St. Andrew's Theological Seminary course.

To provide facilities for this expansion, plans are now being made to begin in the near future construction of the first unit of a new college campus, to be located on the vacant land directly west of the Cathedral of St. Mary and St. John. The buildings will face the Cathedral and be laid on the axis as that structure and parallel to St. Timothy's Dormitory. A dormitory for collegiate nursing students is being planned for the space east of the present Nursing School.

The transfer of the college departments will relieve the congestion in the original campus where a student population of some 1700, ranging from kindergarten through college, has been crowded together in limited space. The largest unit is the High School, as may be seen from the enrollment figures for January of 1965:

Elementary .....	516
High School .....	815
College .....	356
<hr/>	
Total Enrollment	
Second Semester .....	1687

This coming year we are looking forward to operating both elementary and secondary schools on a normal whole-day session, instead of the present "double single-session" with continuous classes from 7:30 in the morning to 6:20 in the evening.

The difficulties of reshaping an old institution into a new pattern have been greatly lightened by the steady support and encouragement of the two great Churches involved in this enterprise. It is a joy to be associated with such a group and to work under leadership of this caliber, Dean Mandell, Chairman of the Board of Trustees, with Miss Constance Bolderston and Mr. Estanislao R. Montoya, have given special service in launching the new venture. Mrs. Ogilby as Head of the Department of Chemistry has entirely reorganized that department and is setting a high standard for college teaching. Father Gabriel Dimanche is performing a similar service for the Department of Philosophy and Religion. We are happy to report that the first course in Bible is being offered this semester. Mrs. Anne T. Hall fills a valuable place as a teacher of English Literature and her voluntary service is making it possible for two young faculty members to continue graduate studies. Miss Bernice Jansen as Supervisor of Instruction is raising the standards of both Elementary and High School.

In the face of problems, of which much has been heard and perhaps more has been rumored, I wish to state firmly my belief that Trinity College of Quezon City is becoming a good school and my faith that under God it is destined to be a truly great institution. We hope for your continued prayers and interest.

Respectfully submitted,

ARTHUR L. CARSON  
*President*

#### REPORT ON BRENT SCHOOL

One of the most gratifying things for the Headmaster and faculty of Brent School is the attachment Brentonians have for the institution they attended in the mountains of Northern Luzon.

Not a week goes by that the Headmaster does not receive letters from students who attended Brent and want their old school to know how they are doing in college or in their life's work. Many of our alumni express their appreciation for the good preparation Brent gave them for college and the discipline and character training they received in their formative years.

Not only is the faculty encouraged by these reports but also by the number of graduates who come back to the campus to visit. Last year a

man and his wife came all the way from Chicago to visit Brent and the Mountain Province. This alumnus had told his wife so much about the school that she wanted to see it. Only a few days ago, we had Mr. and Mrs. Ralph Graves as visitors. Mr. Graves is the managing editor of *Life Magazine*. He attended Brent before the outbreak of World War II. Although his time was limited in the Philippines, he rented a special plane to fly up to Baguio so he could see the school he had attended in his youth.

Although all of us have to spend many extra hours each day doing O. D. duty, chaperoning students, and helping them with their studies and problems, yet we do not mind the long hours we give the school each day when our alumni write back and give thanks for the many benefits they have received from their Brent education and training.

During the past year, the big news at Brent was the winning of our land case, which the school had been fighting for many years. Now we can make definite plans for our future development.

Our enrollment continues to be good. We have had to turn down quite a number of students applying to our boarding department since we can only accept 125 boys and girls as boarders.

The international character of our school continues. At election time, we had a United Nations Party campaigning for election. Their party won the election, and we now have an American as president of the student body, a Filipino as vice-president, and a Nationalist Chinese as secretary-treasurer.

ALFRED L. GRIFFITHS  
*Headmaster*

#### REPORT ON ST. FRANCIS HIGH SCHOOL

Last May St. Francis High School graduated its first senior class of 12 students. This year enrollment was about the same as last year—207 with 12 faculty members, including three Sisters of St. Anne. The budget increased from ₱21,000 to ₱26,000 a year, almost two-thirds from local sources. Reviewing the year and looking ahead we might note the following:

The faculty has remained stable. Basic monthly salaries were increased from ₱180 to ₱190, as a first step towards matching public school salaries. To aid those of us who are not Filipino, Tagalog language study is scheduled into the daily school routine.

Complete Government recognition and legal incorporation were secured this year.

The budget increase was provided for by a carry-over of savings and the enrollment of more students in the upper years where higher tuition is

charged. We voluntarily reduced our monthly subsidy from ₱660 to ₱600. Fees and tuitions are unchanged for the present.

The seventh grade will be opened for all elementary graduates next July, after two years of study, planning and public relations work. We will continue normally to refuse transfers into the Third and Fourth year, and extend this policy to the Second year.

The Advisory Council is of great assistance in policy-making, budget-formulation, and the maintenance of good rapport with the community.

The religious policy and program remain basically the same voluntary worship, and class room instruction in all four years, with non-Anglicans excused if parents so request. In the Fourth year a board approach to such subject as vocational choice, marriage and family, religion in the Philippines, etc. attracted and held even Muslim students.

The guidance and counselling program was expanded this year. Standard tests were given to all students, and the faculty-advisor relationship was re-oriented so that a student has the same advisor for all four year. Each teacher has about 15 advisees; among other duties, he delivers the report cards each marking period, which ensures that the cards actually get home, and also improves relationships with the families of the students.

Academic standards are being raised gradually, with greater stress on subjective comprehension and less on objective memorization. Predictably, as standards rise, disciplinary problems decrease sharply. Seven books by modern Filipino authors have been integrated into English literature courses very successfully.

The composition of the student body shows interesting trends over the last four years. The Muslim element has increased from 3 to 15. Four years ago Tirurays composed one-half of the student body. Now they are one-third. The lowland students have increased from one-half to two-thirds. Our higher drop-out rate (formerly 10%—now 20%) is due both to the raising of academic standards and to local economic circumstances. Many farmers had poor harvest this year and had to withdraw their children. Also, we dropped students at mid-year for poor academic achievement. One matter of concern is that Tiruray students, who generally have an economic and educational handicap, have more than their share of "drop-outs". The Seventh grade and a stronger scholarship program (30 students already receive some assistance) should help redress this imbalance.

Our dormitory program could not continue this year, both because it lost money last year, and because we could not find a woman supervisor. This bore particularly on Tituray students since they are mostly from the out-lying barrios. We need arrangements for Christian community living with supervised study-hour for out-of-town students, and plans are already under way for resuming such a program next year.

Leadership—The school still does not have a full-time principal, and the same urgency attaches to this program as we expressed in last year's report.

Respectfully submitted,

GEORGE C. HARRIS  
*Principal*

#### REPORT ON ST. MARY'S SCHOOL

**LIBRARY:** 1964 has been a year of growth and development for St. Mary's. We have placed great emphasis on the development of the library. We have bought many new books, and many more have been given as gifts. In all, almost a thousand volumes have been added to the library, all worthwhile additions, on a secondary or college level (there has been some emphasis on contemporary fiction: many titles by Hemingway, Faulkner, Steinbeck, other contemporary novelists have been added). The largest single expenditure has been for a complete set of Blair and Robertson's *Philippine Islands*. We also have new furniture: we have bought a new 20-drawer card catalogue; and our vocational classes have built excellent library tables and cane-bottomed chairs (these are professional looking, sturdy and attractive, and a great improvement, esthetically and functionally, over the previous products of our vocational department).

We have studied our methods, and made some changes in library routine and policy which we feel have strengthened the entire library.

**VOCATIONAL EDUCATION:** We have made changes in the whole philosophy and set-up of the vocational education department. We have incorporated a number of people from the community into this program, who come in daily to teach woodworking, basketry, weaving and dressmaking. At least two of these people do not read or write or speak English, but all are highly skilled craftsmen (as well as esteemed members of our community) and have proved to be articulate and effective teachers, under the direction of our staff. The old, classic Sagada patterns and designs are being emphasized in the weaving and basket-making. We are very happy with the results of this change.

**LABORATORY:** The laboratory has been greatly improved by additional equipment and supplies. We learned much from a two week training program carried out by the Peace Corps in the local schools. On the whole, science education methods and equipment have been strengthened.

**COLLEGE:** The campaign for funds for the college has continued throughout the year, and we now feel that we have sufficient funds to open the first year of the A.A. program. All papers are complete, and the

supervisors have inspected the school and given favorable reports. We hope to have final clearance within the next few weeks.

**FACULTY AND STUDENTS:** Our faculty and student body have remained stable throughout the year. A considerable raise in fees did not have an adverse effect upon enrollment. Most of the money from the raise in fees was used to boost faculty salaries.

**SUMMARY:** We are attempting to provide the finest of equipment and facilities and faculty, but at the same time we are trying to maintain the simplicity of environment which enables us to provide a fine education at minimum cost to the students.

**ST. JAMES SCHOOL:** 1964 saw the addition of the First Year of High School and the dropping of the Fifth Grade at St. James' School, Besao. During the next year the Sixth Grade will be dropped and the Second Year of High School added.

Respectfully submitted,

ARCHIE C. STAPLETON  
*Principal*

#### REPORT ON ST. PAUL'S MEMORIAL SCHOOL

On April 24, 1964, nineteen seniors received their diplomas. Eleven of these are now studying in different colleges. For lack of financial support the rest are either earning for their future school expenses or are working in their homes with no hope of pursuing their higher studies.

When the school opened last August, 110 students enrolled. This enrollment was five students less than last year's. Five students left before the end of the first semester, but five came in from other schools. The poor condition of our unfinished road and the uncertain bus transportation to Balbalasang have discouraged prospective students from coming to St. Paul's School.

Two new part-time teachers for the Seventh Grade were employed last year. Energetic and dedicated, both are alumnae of this school and are natives of Balbalasang.

During the Kalinga Academy Day celebration last October in which four high schools participated, our athletes made a fine showing. Our girls' team got second place in volley ball, but it was declared champion in softball by default as all other teams declined the SPMS challenge to play

soft ball. Our boys' basketball team won its third consecutive champion banner. Our teams easily won all the games over the visiting Abra Mountain High School teams during the recent St. Paul's Fiesta.

My report in last year's Convocation included our plan to extend the school building. This plan has been changed in favor of constructing a new and complete building on the spot where the present building now stands. This change has been influenced by the desire of the community to have a new school building that will answer the future needs of the school and the community. This forward-looking plan is cheaper and in many ways much better than extending the present building from time to time. As the plan of the building is not yet finished, a fair estimate of the cost of constructing it cannot be given now. But the proposed three-story structure will mean a considerable amount of money. We are deeply thankful to Bishop Ogilby for his generous grant of P1500. From this amount we were able to buy some of the hardware for the initial work on our construction program. Some lumber has been finished. The men in the community will contribute some of the lumber for the skeleton of the building. The concrete floor of the first story is almost complete. For the first year of our five-year building program we aim to finish the skeleton of the proposed building during the next school year. We intend to raise the necessary amount by voluntary contributions in and outside the community. Aside from sawing lumber the men will give some days of free labor. Our Alumni Association will spearhead the fund raising campaign.

To attain our objective, we know we can hardly do this alone. We need the prayers, the moral and material support of other Christians outside of Balbalasang.

Respectfully submitted,

LLOYD P. TANGBAWAN  
*Principal*

#### REPORT ON ST. STEPHEN'S HIGH SCHOOL

Building occupied some of our attention in St. Stephen's High School in 1964. In the Elementary school the annex building was extended to provide a covered area at the front gate with two classrooms above. We also extended the cover over the walk all the way to the front gate. The two new classrooms enabled us to take the classroom adjoining the library for additional library space, and the enlarged library room is being enjoyed by all. In the High School a basketball court was built and so located that we can include it in a covered gym when our finances warrant. The last

improvement was the remodeling of our assembly stage so that it is larger and better lighted, has cat walks and a new back drop.

The English Dramatic Club put on the *Tea House of the August Moon*, the first production on the remodeled stage. Miss Bernice Jansen was director and all members of the Club (73) worked for the production which was voted a success.

Other student activities have been of the usual kind—programs, inter-class athletic contests, excursions and parties. The Scouts have been on several trips; they also usher at some of the Church services. The Choir and the Glee Club contribute their part in the life of the school.

A number of students took part in the Summer Conference held in Easter School, Baguio under the supervision of the Chaplain, the Reverend Lester L. Westling, Jr. Two of our school staff went to the Asian Christian Youth Conference in Dumaguete in December. They were Mr. Hingwah Leung and Miss Azucena Teodoro, Mr. Leung sponsored by the Diocesan Youth Committee and Miss Teodoro by the school.

Reported enrolment for the 1964-1965 school year is as follows: Elementary—1,838, High School 1,074—a total of 2,912.

St. Stephen's High School joins its prayer to yours for our Church and the spread of God's Kingdom through the efforts of His Children.

Respectfully submitted,

CONSTANCE B. BOLDERSTON  
*Principal*

#### REPORT ON ST. TIMOTHY'S DORMITORY

St. Timothy's Dormitory continues to provide room and board, and a church atmosphere for male college students in the Manila area. During the first semester of this school year, the dormitory had a full house, with a total number of 45 residents. At the beginning of the second semester, the total number increased to 47 with a larger proportion of PIC students. There are now eleven PIC students, the greatest number we have had. We hope more of them will be interested in living at the dormitory.

Because of the rising cost of food, the dormitory fees had to be raised as of February first. Board was increased from ₱45.00 to ₱55.00; lodging remained the same. The total fees thus are now ₱55.00 for board and ₱15.00 for lodging, making a total of ₱70.00.

St. Timothy's Day this year was unlike other years. This was because it was on a Sunday so all of the residents were present. The day's

activities started with the Solemn Eucharist at the Cathedral of St. Mary and St. John. During the service, most of the acolytes were St. Timothy's residents. Following the service, there was an open house until noon. In the evening a big dinner, with invited guests, was held in the dormitory dining hall.

As part of the social and spiritual life of the dormitory residents, plans are being made for an excursion before Lent and then a Retreat for the spiritual nourishment of the men during Lent.

Since the Dormitory was designed to house only thirty-five men, it is evident that the present facilities are over-taxed with use. There is need for an extension on the building and for a greater recreational area (basket-ball court) if St. Timothy's Dormitory is to continue to meet the needs of our college students.

Respectfully submitted,

BENJAMIN C. BOTEÑGAN  
JAMES L. GILL  
*Directors*

## PART IV

### FINANCIAL AND STATISTICAL REPORTS





STATISTICS FOR YEAR ENDING DECEMBER 31, 1964



**STATISTICS FOR YEAR ENDING DECEMBER 31, 1964**

**S T A T I O N S  
A N D  
O U T S T A T I O N S**

Clergy	Candidates for Holy Orders	Postulants	No. of Stations	Other Public Services	Holy Commissions	Baptisms	Adults	Confirmed	Receivers	Marriages	Burials	Good Standing	All Baptized Persons	Church Contributions	
BONTOC															
All Saints' Church .....	1	2	410	749	2	37	1	22	1	6	232	2610		8,269.21	
Samoki—St. Paul .....	3	1	11	109	183	3	51	7		3	386	1036	407.10		
All Saints' Missions .....			66	11	5					77	231	52	46.51		
Alab—St. Barnabas .....										12		32	6.00		
Balili—St. Thomas .....										1	1	85	629	5.75	
Dalician—Holy Trinity .....										1	1	97	487	263.28	
Gonogon—St. Augustine .....										23		49	47.05		
Guina-ang—St. Michael .....										25		432	21.28		
Mainit—St. Joseph .....										13		23	146	8.62	
Malegkong—St. Gabriel .....										15					
Payageo—St. Agnes .....										10					
*Potia .....										6					
Sabangan—St. Peter .....										1					
Tambukgan—Holy Cross .....										1					
COTABATO CITY															
St. Vincent's Mission .....	1	7	113	105	2	5	4		2		32	98	P 278.12		
Awang—St. John the Evangelist .....			34	3							20	58	28.65		
Dalician—St. Nicholas .....			16	5	1	3					11	38	155.35		
Dimapatoay—SS Simon and Jude .....			29	10	29	4	8		1		34	91	40.45		
Kiamba .....			2			2				5	2	10	138.65		
Kurintem—St. Clare .....			14	5		3	5			3	10	117	22.75		
Pagedian .....			3								3		68.15		
KABAKAN, COTABATO .....	1	4	46	37	7				1	7		5	19	47.55	
Arahan .....													20	37.90	

**Central Cotabato (Tacurong/  
Banga) .....**

Davao .....

KAPANGAN—St. Andrew's Mission .....	2	4	2	8	9	7	107	556	24	39	7	6	236	937	14	22.40
Cabilangan—Ascension .....									16	4	5	1	38		43	53.50
Datakan .....							11	11	2	2	1	1	13			71.13
Iomon—St. Peter .....							16	14								30.15
Pudong .....								2								80.79
Sagubo .....								1	1							
Toplac .....								8	7	1						

LA TRINIDAD—Epiphany Mission .....	8	1	31	352	398	15	40	60	5	8	3	244	460	11.97	2,139.24	
Acupan Mine—St. Elizabeth .....				61	32	5	20	6	4	2	3	256	433		492.32	
Ampusongan, Bakun .....				7	3			4				10	16		9.76	
Antamok Mine—St. Aidan .....				41	26	2	6		1	1	2	70	171		361.01	
Antamok Tram—St. Polycarp .....				49	17	3	34					65	193		340.95	
Baguio General Hospital .....				28												54.93
Baguio Gold—St. James .....				19	8			6								141.28
Balatoe Mine—St. Joseph .....				61	8		41		1	1	1	25	67		674.07	
Bangho, Tublay .....				18	4				2	1	1	100	191			
Benguet Explor.—Thanksgiving .....				21	30	2	13						10	18		121.66
Bineng—St. David .....				25	23			8				30	132		145.33	
Calunatan .....				10	23			10				50	129		43.94	
Cuenca—St. Martin .....				46	20			6				5	12		7.50	
Immaleg .....				12	19			6				24	58		57.85	
Irisan Lime Kiln .....				18	7	1	6					5	14		13.06	
Itogon Mine—St. Laurence .....				12	20			1				10	22		174.89	
Labayug—St. Simon .....				65	70			10	12	3	2	1	25		81.83	
Lubas—St. Philip .....				22	7	3	15					45	62		203.81	
LUSAT, San Fernando .....				9	4	1						15	52		78.31	
Maydamen—Rogation .....				16	18	66	33	47								18.74
Naguilian—St. Augustine .....				17	2							89	147		156.60	
Natublens, Kibungan .....				15	1			1								29.85
Paoey, Atok—Mt. Calvary .....				38	24	6	9	28	1	3		5			39.35	
Pappa, Calot—St. Raphael .....				18	33			2		1	1	89	107		576.65	
Pico—Holy Guardian Angels .....				90	56		3	25		1	1	15	87		108.49	
Polivies—St. Vincent .....				48		1		18				1	39		1,109.33	
Sayangan, Atok .....				27	40			1				1	117		204.79	
Saytan—St. Mark .....				109	298			18	23	10	6	2	141		51.18	
Sinispis—Transfiguration .....				12	5			2				20	32		730.06	
Tawang—Advent .....				23	11	1	3					33			82.95	
Tuludan, Atok .....				15	16			2				1	7		72.92	

125.45

STATISTICS FOR YEAR ENDING DECEMBER 31, 1964

NANGI—St. Andrew's Mission .....	2	11	62	372	14	9	118	382	189.98
Bantek—St. Stephen .....		61	316	25	11	21	56	114	82.68
Malibacao .....		6	12	1	22	5	24	5.86	
Ranao .....		13	10	10	10	3	14	58	27.75
Rinti .....		15	19	6	4	6	32	98	23.28
Sigamao .....		13	15	1	7	7	33	101	54.16
Timanay—St. Mary of the Angels .....		14	15	1	8	8	19	100	12.15
Fantil .....		10	6	8	6	8	20	53	16.30
Kemunsawi .....		8	10	7	2	7	10	29	2.75
Lusay—St. Dominic .....		15	7	2	42	85	27	53	22.66
Pandan—St. Paul .....		11	140	42			35	140	50.20
PANABUNGEN—St. Bede's Mission .....	1	10	130	298	7	12	8	2	312.51
Bag-asig—St. Bernard .....		9	4	11	4	4	1	2	9.29
Dandanac—St. Hilary .....		14	32	3	2	2	1	25	130.37
Katengan—St. Dunstan .....		25	2	1	6	6	1	32	171.20
Lamag .....		1	6	1	1	10	1	1	7.20
Mabalite—St. Cyprian .....		15	1	1	3	1	1	18	74.20
Malideg .....		1	6	1	4	4	2	1	9.95
Pangweo—St. Athanasius .....		6	1	3	1	4	2	1	14.12
Patiacan—Transfiguration .....		9	3	16	4	4	2	5	28.80
Tamboan—St. Alfred .....		21	16					10	134.59
QUEZON CITY									
Cathedral of St. Mary & St. John .....	2	3	382	713	2	23	20	7	322
Fort Bonifacio .....		3	1	1	2	2	9	193	11,366.57
Others .....		4	486	700		9	1	2	25.20
St. Andrew's Theological Seminary .....	***	1	4						
*Clark Air Base .....				11					5,505.38
*Fort McKinley .....				8	2				
*Los Baños (U.P.) .....				5	3	1			
*Novaliches .....				4	1	1			
*Quezon City Jail; New Bilibid .....				10	1	1			
Sangley Point U. S. Naval Base .....				22	13	1	5		
Subic Bay U. S. Naval Base .....				11	4	4			
Tala Leprosarium .....				674	662	9			
St. Luke's Chapel .....	**	1							3,252.71
SAGADA—Church of St. Mary the Virgin .....	1	2	4	452	765	18	126	54	619.38
Ambiasing .....				19	14	1	17	15	6,415.84
Antadao .....				12	10				

STATISTICS FOR YEAR ENDING DECEMBER 31, 1964

\* Discontinued—visited during 1st quarter only

\*\* Clergy included under Non-Parochial



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